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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLVII

JACKSON, MISS., January 22, 1925

NEW SERIES  
VOLUME XXVII No. 1

## BIBLE SHOWS CLEAR UNFOLDING OF GOD'S REDEPTIVE PURPOSE

Sermon by Billy Sunday

In Hebrews the 9th chapter and the 12th and 13th verses: "Neither by the blood of goats and calves, but by his own blood He entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh."

Paul argued if God were satisfied with the Mosaic law and when they shed its blood, if He was satisfied with that for an atonement for sin, if the blood of bulls and goats, and the ashes of an heifer sanctified the purifying of the flesh, how much more shall the blood of Christ, who through the eternal spirit offers Himself without spot to God purge your conscience from the dead works to serve the living God.

That's a lesson instead of a text, for my sermon tonight is topical, instead of textual, and the subject is, "The Atonement of Jesus Christ," that central doctrine of Christian religion. More battles logical and illogical and theological and nonsensical and idiotic have been fought over the Atonement than all other doctrines in the Christian religion.

Now and then, when some man reads the Bible and gets a little inkling of the truth he runs out and builds a church and starts another denomination by and by through which to propagate his idea. By the thirteenth amendment he has a right to do that, but he doesn't stop there; he makes war upon all other denominations that do not interpret or believe as he does. But I can count on the fingers of my two hands all the denominations that hold up the bleeding form of Jesus Christ as God's ultimatum for sin, so with one sweep of the sword I have eliminated 90 per cent of them today and thrown them on the ecclesiastical scrap heap where they belong.

God Almighty never undertook to give to this world a view of the plan of redemption in one picture but in an endless series of views from the day that Adam and Eve ate the forbidden fruit and were driven from the Garden of Eden, on down until Jesus Christ hung bleeding on the cross.

### Plan in Preparation

When I see the 10 plagues sweep over the land, when I see them start out under the leadership of Moses, when I see the waters of the Red Sea beating back, when I see the waters bubble from the rock in the wilderness and the great flocks of quails come up and the lowing herds and the long, razor-like knife in the hand of a high priest, down until Jesus cried on the cross, "It is finished," God was preparing, my friends, for the consummation of His plan of salvation in the gift of His only begotten Son, Jesus Christ.

The atonement is the state or quality or the plan perfected whereby a sinner might be made one again with God. A sinner has no standing with God. A sinner is an alien, he is in his attitude toward God what an alien is in his attitude. An alien can claim none of the protection of this government, he is not a citizen. A sinner is not a citizen of heaven, he is alien and God will not deal in mercy with that sinner until he returns through faith in the shed blood of Jesus Christ,

then he can claim all the protection and friendship of heaven. An alien can not claim the protection of this government until that man becomes naturalized, then he can stand between the Stars and Stripes for the same protection that is accorded you and me.

So a sinner is an alien and he must come. And so the atonement is the state or quality of the plan perfected whereby a sinner might be made one again with God, as we have laws whereby an alien can become an American citizen, entitled to our laws and protection.

So I sometimes imagine that when God said "For in the day thou eatest thereof, thou shalt surely die," the reason I think, is the fact that they had never seen any one die. They had never seen a man or woman from whom the breath of life had gone, therefore I imagine they might have thought it separation. For the Bible says, "Your sins have separated between you and your God." Let a man violate laws and the violation of that law separates him, puts him in jail. Sin separates him from God and he can't return only through Jesus Christ. But no sooner did the find themselves sinners and naked, that they made garments of the foliage of the tree with which to hide it and from that day to this, whenever a man finds himself exposed to the wrath of a just and righteous God, he has sought and is seeking through philosophy and culture and education, through science and all her postulates, woven into her frail plans, to justify himself, but God looked down through their fig leaves, through their man-made garments, God looks through your philosophy and science and culture.

God walked out into the field and slew the beasts. He took the skins from their dead bodies and wrapped them around Adam and Eve and from that minute until tonight, wherever a sinner has been screened and shielded and protected from the wrath of a just God, it has been by and through faith in the blood unto the Mosaic law.

You had to bring to a high priest a turtle dove or a heifer or bullocks or ram and when Jesus Christ died on the cross, the plan of salvation switched from a bullock and heifer and ram to Jesus Christ and it is His blood that comes between God and the sinner and there is no way to ever get back to God except through Jesus Christ.

### Infidel's Comment

Oh, a man said to me out in Illinois, an old infidel, he said to me, "Bill, I don't believe in atonement, in the doctrines of substitution, in the innocent suffering for the guilty."

I said, "Why don't you?"

And if I were the only man in the world who believed in Jesus Christ as the Son of God, that belief would be all the evidence that I needed for myself, it wouldn't make any difference what you believed. So overwhelming is the evidence on the side of Christ that it is impossible for anybody to deny that Jesus is the Christ without committing intellectual and moral suicide.

I know of a world that is sunk in shame,  
Of hearts that are sick and tired;  
I know of a name, a name, a name  
That can set that world on fire.

and that can cleanse every sinner, and make every drunkard sober and every thief to steal no more and I am presenting to you that name tonight, Jesus Christ, the Son of God. Someone has said:

"Give me all the gold of the earth and I will weld a scepter for Him. Give me all the mountains of the earth and I will build a throne for Him. Give me all the stars of the night and I will weave a garland for His brow."

Now the blood stands for several things, first, for poured out life. Your life is in your blood. Draw the blood from your veins and arteries and you are dead. A lifeless lump.

Jesus Christ gave his life, a ransom for me. Some of our hymnology and a great deal of our so-called theology is misleading. I never like the clarifying process of the blood. I believe the blood flowing from the wound of Jesus would stain my linen as much as the blood flowing from the wound of a saloon keeper would have stained my linen. The blood of Jesus wouldn't make my linen be white, the blood of Jesus was red when we are speaking from that standpoint.

When it is charged upon us that our Bible's a bloody Bible and our gospel is a bloody gospel and this world is a bloody world, I have never apologized and so help me God, I never will. You take the blood of Jesus Christ out of the plan of atonement, and that book we call the Bible won't be worth the paper it is printed on. You take the blood out of your body and you are dead, a lifeless thing. It is the blood that gives us life and it is the blood of the atonement that gives the Christian religion life. Without that we've got nothing to offer to the world.

That's why a lot of preachers are failures, they are preaching a lot of tommy-rot, poppy-cock, nonsense and they think they've got an improvement over the blood of Jesus Christ, the Son of God.

I don't blame the people half as much as I blame a lot of mutts who call themselves preachers.

Now, it stands for redemption. We are not redeemed with corruptible things such as silver and gold, but by the precious blood of Christ. You are not redeemed by your culture, your philanthropy, your education. We are redeemed by the blood of Christ.

### Redemption

Now, listen! Redemption is more than salvation. When Jesus died on the cross He redeemed mankind, the price was paid for everybody, but everybody won't be saved. And the doctrine of universal salvation is an infernal lie, it crawled out of the pit of hell. While everybody has been redeemed, everybody won't be saved, but redemption will avail you nothing if you refuse and reject Jesus Christ.

Jesus Christ died for every saloon keeper and every thug and every murderer and prostitute. He died for all and redeemed all, but all will not be saved for all will not accept the redemption. They will go to hell.

So, redemption is more than salvation. While redemption was for everybody, salvation is only for those who will accept redemption. So salvation is not universal. It will be if everybody will accept redemption. They all can be saved if they will. The vilest sinner has been redeemed.



## DISCRETION, OR LACK OF FAITH, WHICH?

By Geo. W. McDaniel

A time has arrived in our denominational life when all Boards must exercise unusual discretion in expenditures. The indebtedness on three General Boards, and many State Boards and Institutions is too large for vigorous health. It is evident to my mind that we must readjust our program in many places or suffer dire consequences.

When this is suggested one is met with the statement "have faith". It is even implied that a word of caution shows lack of faith. But it does not. There is an old folk-lore story to the effect that one asked why God provided feathers for birds, wool for sheep, hair for cattle and did not provide something similar and ready-made for man. The answer was: He has done better: He provided man with brains."

God meant for man to use his brains. In the business of the Kingdom the highest ability is demanded. "The children of light" display as much wisdom in managing their temporal affairs as do "the children of this world", but they do not always exercise so great a wisdom in the affairs of the Kingdom. Occasionally they practice a presumption that is remotely removed from faith.

Take an example: Three years ago a Southern Baptist expressed his concern that all should be cautious in incurring obligations for denominational objects lest we come to the end of the five-year program hampered by burdensome debt, and thereby cripple all objects. He received the reply: "The Lord will take care of us." The fact is the Lord has not, and never promised that He would be responsible for man's folly. Our Savior distinctly said that we have no right to place ourselves in perilous positions and expect God to deliver us. That, said Jesus, is a misapplication of scripture, a tempting of Providence.

I would say nothing in extenuation of the failure of individuals and Churches to provide their proportionate share of funds for the denominational program. I know that if they had kept their promises the debt situation would not exist. But Boards and Committees who disburse funds must take account of things as they are. They must calculate on facts and not on fiction. A good rule for every Board member is this: Generous liberality in personal contributions; scrupulous economy in official expenditures.

A sound principle is that we ought to be more careful in handling the funds of others than we are in handling our own funds. If one wastes his own, it is a sin: if one wastes what has been entrusted to him by others it is a sin plus a crime. The law calls it a breach of trust. Yet, it is to be feared that men are sometimes more liberal in spending the money of others than they are in spending their private funds.

A story comes to mind. A group of gentlemen in Virginia went from Albemarle and Augusta to Buckingham County on a deer hunt. They had pitched camp and eaten supper. Uncle Jim Goodloe was, as usual, the center of the company. He took along a box of fine cigars. His son Sam was seen graciously passing to every member of the group a box of cigars. "Take several", Sam would say to each. Uncle Jim, noticing that it was his box of cigars, said with his inimitable humor: "Sam you are the most generous man I ever saw with another man's property." Beneath that bit of humor lies a profound philosophy.

It is not meant that any one in the denomination has done an intentional wrong. I would be among the last to believe that, but among the first to say it if I believed it. Certainly I should be among the last to justify those who have withheld from the Lord and made possible our financial embarrassment. What I am endeavoring to impress is that in view of the present situation we must be very careful in spending denominational money lest the situation become worse.

At the risk of being misunderstood I venture four suggestions:

1. All whose traveling expenses are defrayed

by denominational funds should hold those expenses to a minimum. A. J. Holt, as Superintendent of Missions in Texas, and R. J. Willingham, as Secretary of Foreign Missions, rode in the day coaches, took box lunches, or scrimped in their meals, and endured hardships that they might be the least possible charge to the Churches. This never killed or hurt either of them. Holt still lives at a ripe age and Willingham might be alive at this hour had adequate support been provided for the cause he carried on his heart until it broke. Consider, brethren, that the situation now is more hazardous than it ever was with them for it is so much larger.

2. Salaries of denominational workers should not be increased at this time of financial embarrassment. Any individual had better suffer than that the cause suffer. As to paying a man in money what he is worth: that cannot be done. God's equipped, unselfish workers are worth more than they can be paid in earthly coin. No worthy one expects it. He would thereby be deprived of a part of the joy of service.

Then, too, those at home who are supported by the denomination must have some comradeship with the missionaries who live on modest salaries, work with limited resources, and are having their urgent requests cut more than one half. Again Dr. Willingham comes to mind. Three times I knew him to decline an increase of salary by the Foreign Mission Board. That was when his salary was \$2,700.00 per annum and his family numbered a wife and eight children, the majority of them in the school age. I can see his manly frame now and hear his strong voice as he spoke to that Board: "Brethren, I thank you for your thoughtfulness, but I cannot, and I will not, accept the increase. A Church can give its pastor whatever salary it wishes for they give their money. It is not so with this Board. Others give the money and you administer it for them and the Lord. There are many pastors in the Convention who live on much smaller salaries than I do and contribute liberally to Foreign Missions. Then there are our missionaries! Think how they toil and suffer and sacrifice! I pray for the same spirit." His lips would quiver, his voice break and his eyes fill with tears. As he would take his seat the Board would feel: "This is God's man for this work. He loves it." Yes, and every member would be quickened to do more for Foreign Missions.

3. Increased obligations must not be incurred. This is meant for State and Southwide Boards. We have to halt until we can bring up reinforcements. There is no use to blink facts. The denomination owes more money than it is safe to owe. These debts simply must be reduced. To increase them is stupid.

4. When a business shows an annual deficit there are two, and only two, ways of preventing bankruptcy. (1) Reduce the expenses. (2) Increase the profits. He who thinks he can go on spending more than he makes and avoid disaster is living in a "fool's paradise" and is in for a disillusionment.

In the case of Southern Baptists the desired increase in receipts has not been realized. They should have been but they have not. I join my best efforts with all who endeavor to increase those receipts. But until larger success is achieved in this direction experience teaches that we must reduce denominational expenses. This, if done in time, may be so distributed as not to fall too heavily upon any individual or interest. If delayed it may fall heavily upon all and fatally upon the Lord's work.

I am well aware that brethren may reply that this is pessimism. I shall not now or hereafter answer that. My whole bent is optimistic. But I believe in looking facts in the face and dealing with them. In that spirit I have written what I have written and I mean to practice it in my denominational relations. One is not panicky because he takes cognizance of conditions and deliberately endeavors to avert a panic.

## BABYLONIA PUTTING BIBLE CRITICS TO FLIGHT

By Eldridge B. Hatcher, Blue Mountain, Miss.

Enemies of the Bible have oftentimes been noisy and defiant. They have flung their jibes and sneers at many of the historical statements of the scriptures and tried to hoot them out of court as baseless and untrustworthy. The friends of the Bible felt assured that the book was true, but in many cases they did not have at hand the historical data with which to silence the enemies. They have had to wait, and now their faith and patience are being rewarded, for God is opening up the long buried cities and mounds of Babylonia, and as these witnesses rise from the dead they declare in fascinating manner that the Bible is true.

The tidings from the explorers in Babylonia have been singularly interesting. It was into this land that Daniel and his three Hebrew companions were carried captive, and in the capital city, Babylon, they began their career as slaves. But Babylonia had already been in existence for centuries and it is a country of romance and glory.

But what light has its upturned sod cast upon the Bible?

Long had it been proclaimed by infidels that Moses could not have written the first five books of the Bible, because, as they said, at that early stage of the race writing was unknown and no such culture and skill in rhetorical expression could have been possible as is found in those first five books. "Therefore", said the critics, "those books must have been written centuries later when civilization had sufficiently advanced for such writing."

But see what has happened. Up from the mounds of Babylonia have been dug inscriptions, which were written during the days of Abraham—hundreds of years before the time of Moses—and these inscriptions reveal a people, not devoid of the arts of writing and of civilization, as claimed by the critics, but possessed of a civilization that was splendid in its arts and literary culture. In fact we have inscriptions from Babylonia dating long before the time of Abraham. As archaeologists explore these ruins they find, on all hands, literary trophies. They find libraries, letters, books, treatises. They find the arts. They find cities. Infidels have branded the Israelites as coming upon the stage from barbarism. But, lo, the excavations in the East tell us that Israel's next door neighbor, the great Babylonia, had already been long a civilized state, and Abraham, the father of the Israelites, came from the southern portion of that country. How absurd, therefore, to say that Moses, who came several hundred years later, could not have had any culture for writing books because there was no culture then in the world to be had.

Take that story in the fourteenth chapter of Genesis of Abraham rushing with his forces to the rescue of Lot and fighting and conquering the five kings. The names of those kings are given, and skeptics and many historians had sneeringly said that ancient history knew no such kings and that they could not have existed.

But the spade of the excavator brings the news that one of the kings,—the first in the list, Amraphel,—was none other than the great Hammurabi, one of the most scholarly and eminent kings of Babylonia, and the inscriptions reveal the fact that he was a contemporary of Abraham. Now where are the critics? On that point they have taken to the woods.

Let us next turn to that chapter which philologists and archaeologists have so often pulled out into the lime light,—the tenth chapter of Genesis, which, on its face, seems to present a table of the future nations of the world. This chapter has been a favorite target for skeptics. But the Babylonian explorations have discomfited them. Listen to these words from a noted German critic of Halle, Germany, Professor Kautzsch. Concerning that table in Genesis he says "The so-called Table of Nations remains, according to all



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This tenth chapter of Genesis, in verses 8-10, refers to Babylonia and the source of its civilization. From this chapter "We learn (1) that Babylonia is the oldest of civilizations; (2) that Assyrian civilization was derived from Babylonia; and (3) strangest of all, that the founders of Babylonian civilization were not Semites, but Hamites—descendants of Cush." Without going into further details let it be said that all these Genesis statements had long been denied by skeptics, and had always seemed to be denied by certain old classics. But the uniform inscriptions of Babylonia have corroborated the Genesis chapter in each of the above three items.

Enemies of the Bible had long declared that such a code of laws as that which the Bible ascribes to Moses was impossible in those early times, but in 1901 M. J. de Morgan, the French excavator, found the broken pieces of a stele of black stone, which, when put together, was "a little more than eight feet high, about six feet in circumference at the base, and five feet at the top", and on this great stone was inscribed the code of laws of Hammurabi, the Babylonian king, carved in "artistic style" and representing a very high state of civilization. It is a civil code, and makes plain that Moses, living centuries later, could, even without supernatural aid, have produced a code of laws for his people.

The sacred scriptures have surely stood serene and magnificent through all the centuries of abuse, ridicule and hostility that has raged about it. Clouds have hung about it, but the rising light from the East is scattering them.

Like some tall cliff  
That lifts its awful form  
Swell from the vale  
And midway leaves the storm.  
While 'round its breast  
The rolling clouds are spread  
Eternal sunshine  
Settles on its head.

## THE KEYNOTE OF PAUL'S LIFE

By D. W. McLeod

"What shall I do, Lord?"—Acts 22:10.

Here is the question for the Christian's daily life. It is the key note of Paul's life from the day Jesus met him on the road to Damascus, till the day he sealed his testimony with his blood.

This question implies the recognition of right relationship to Christ. The vision of Christ had transformed him. Christ had conquered His enemy.

There, prostrate on the ground, his soul humbled in the presence of the glorified Redeemer, Saul acknowledged Christ as the Lord of his life. In accepting the Lordship of Jesus as true, Saul placed himself in the attitude of a servant. And in all his subsequent life, he was pleased to style himself the bond-slave of Christ. The surrender was complete.

Here was not only the transformation of a life, but a change of masters. For Saul was an intensely religious man before Jesus met him in the way. But his religion was one of outward forms and empty ceremonies. To these, he had been, all his life, a willing slave; believing that in this way, only, he could obtain favor with God, without which this life would be a failure, and the future fraught with eternal woe and misery.

But Saul was honestly striving to make the very best of this life, and to secure eternal happiness as heritage. This he must accomplish at any cost. And so, when the light shone round about him, and the truth flashed upon his soul, he completely broke away from his former life and traditions, and acknowledged Christ as his Master.

By this question is implied, also, the purpose of heart to devote the life, henceforth to the service of Christ.

Having acknowledged the Lordship of Christ, he has but one purpose in life. And that purpose is implied in the question at the head of this article. From that day forward, the question of his daily life, when facing new problems was to be, "What shall I do, Lord?" He had laid his life on the altar, a living sacrifice. And in the future, all the powers of his mind, soul and body, were to be subject to Christ's command.

The question of the text is the question of every new born soul. This impulse to obedience grows out of the gratitude and love of the soul to Christ; and should be nurtured with great care, that the life may be kept in harmony with God's plan.

Three things are essential to right living: There must be right relationship to Christ—not in theory, but in fact. This is the basis of scriptural church membership. Then, there must be the recognition of this relationship—the acceptance of our position, as bond-servants of Christ. Besides there must be right belief, as to doctrine. It does matter immensely what a man believes.

Paul was the greatest exponent of the fundamentals of the Christian faith, and the noblest example of life and sacrificial service, since Jesus ascended to the Father. He was the greatest theologian, and yet, the greatest evangelist and soul-winner in all Christian history.

From the story of Saul's conversion we may learn some of the underlying purposes of God in the salvation of men. (See Acts 9:15; 26:16-18.) Every Christian is a chosen vessel, in some way, to bear the name of Christ to a lost world. We are the divinely appointed agencies for the opening of the eyes of men; that they may turn from darkness to light, and from the power of Satan unto God. We are chosen, also, to suffer for Christ's sake, that we may be glorified with Him. (See Acts 9:16; Rom. 8:17.)

The aspiration of the true Christian life finds expression in the following lines of the blind hymn writer:

"I am Thine, O Lord, I have heard Thy voice,  
And it told Thy love to me;  
But I long to rise in the arms of faith,  
And be closer drawn to Thee.

"Consecrate me now to Thy service, Lord  
By the power of grace divine;  
Let my soul look up with a steadfast hope,  
And my will be lost in Thine."

## CHINA IN TURMOIL

By W. W. Lawton, Chengchow, China

One year ago today the Diary entry reads "Peking, X Ray. No breakfast this morning. Medicines to prepare for the test. Then the test. Next will come the operation."

It is now a whole year since those two very serious operations—operations which almost ended in losing life, but which through the grace of God and the good attention of doctors and nurses resulted in effecting a perfect cure after thirty-eight years of sickness. It is wonderful to be bodily well—it is a boon that we do not always rightly appreciate.

However, it seems that God has not designed that any of us should go through this world, or even spend much of our lives, on flowery beds of ease. If it is not bodily trouble it may be some other kind that we must endure. As you have most likely seen by the papers, China is now in another turmoil—a mess that is one indeed. A young lady friend wrote the other day saying that she had been reading the papers in America to see how things were in China, but she failed to get the situation clearly before her. The reply to her was: "If you could get the situation before you clearly one day, the kaleidoscope would turn and by the next day the whole picture would be changed".

How can one know when those in prominent positions in China do not themselves know what they will do. It will be hard for you to believe, but a prominent Chinese himself said that many of the soldiers did not themselves know on which side they were fighting. How can the soldiers be expected to know when the General himself is on one side today and on another tomorrow.

An English business man says that "No one can keep up with this war, or these multiplicity of small wars, unless he is well acquainted with the geography of China". But no knowledge of the geography will enable one to keep up with the events. It's the men who are playing the game that we should like to "get a line on". But this is an impossibility.

However, there are a few facts that one is fairly safe in stating.

First, The fighting around Shanghai is called off for the present. This may or may not be true when this letter reaches America, but as far as one a thousand miles or more can tell, it is true now.

Second, Fighting around Peking has also stopped. That is the big thing and if it will only stay stopped there, other places will likely adjust themselves, though slowly.

Third, Military forces are now being shifted so that Chengchow northward and Nanking northward may become prominent. Wu Pei Fu is expected in Chengchow tomorrow. And he, though defeated, is still a central figure.

Fourth, The most interesting of the military, as well as the political game, is always staged in and around Peking, the capital of the empire. It is entirely beyond the ken of any one to state what will take place there. Should the new powers in charge be able to work together, then order could gradually be worked out of the chaos, but experience has shown that "team work" is a thing not yet learned at Peking and although one must always hope for the best, yet it would be hard to find a man who believes that things will go much different from what they have been going.

Fifth, Every one knows that the country is being driven to desperation, by the exorbitant demands of the military for food, clothes, animals, carts, money and men, and that unless a halt can be called sometime and somewhere the catastrophe will be appalling.

Sixth, Defeated soldiers are fast making their way back from the north. They come back (those who come back at all, for many were killed) halt and lame and blind; poor and ragged and begging; and thus they are well prepared—first by having been soldiers and having learned how to carry a deadly weapon, and secondly by being now poverty stricken and too lazy to work—they are well prepared to collect themselves into bandit bands and scour the country for what is left. Mercy is not in their vocabulary and woe betide the districts wherever they go. They take all with them that is available, including the young man and the maiden, and then they leave the rest to go to ruin. A dark picture you say. Would that it could be painted brighter. But the setting—the whole back ground—only allows the darkest pictures.

But there is one hope, and the only hope that some can see, and that is the hope through the Son of God Who is the Light of the World. Christ is the great luminary, the great dispeller of darkness. He came to lighten the world—the dark world. And wherever He is lived by even the most humble, there is a ray of divine light. Yours and my light must be true reflections of His effulgence. A little brightness in a dark place looks very bright. So let us not think that we are not shining simply because we are surrounded by such darkness. Many a weary and storm tossed mariner is making his way to a Safe Haven, because of your light house which is ever directing towards the Light of the World.

November 17, 1924.



# The Baptist Record

PUBLISHED EVERY THURSDAY BY THE  
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING  
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY  
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

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## RELIGION OF EXPERIENCE

The religion of Jesus differs from all others in this fact that it is a religion of experience. It becomes known to us, becomes real, becomes a fact in us by personal experience. There is no other way of knowing God except through Christ, and there is no way of knowing Christ except by faith, which is another way of spelling experience. God approaches us in Christ. We apprehend Christ by faith, by actual test, by experience. The man or woman or child who does not know him by personal experience is not a Christian. It doesn't matter how much he may know about the Bible. It doesn't matter how religious he is, or apparently devout. It doesn't matter how constant and faithful he may be to all religious duties, personal and church obligations. If he has no personal experience of Jesus Christ, he is not a Christian. He may be orthodox in all his beliefs, he may be correct in his habits, he may be exemplary in his conduct, but if he does not know Jesus Christ from personal experience with him he is not a Christian, and of course is not saved.

This is not merely a personal testimony and the witness of every child of God, it is the teaching of God in his word. No one made this more clear or spoke the truth of it more emphatically than Jesus himself. This is his word: "I am the living bread which came down out of heaven. If any man eat of this bread, he shall live forever; yea and the bread which I will give is my flesh for the life of the world." And when they were slow to take it in he added, "Except ye eat the flesh of the Son of Man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life."

He had previously taught the same thing in his conversation with Nicodemus when he said, "Except one be born anew, he cannot see the kingdom of God." This religion of experience, however, is not a single experience, it is not something to which we can look back as a thing in the past. It is a matter of daily experience. Jesus said, "As the living Father sent me and I live because of the Father, so he that eateth me, he also shall live because of me." That soul is poor and weak indeed who does not have some daily experience with God through the grace of Christ.

It is the privilege of every Christian to say, "This poor man cried and the Lord heard him and saved him out of all his troubles. I sought the Lord and he heard me, and delivered me from all my fears. They looked unto him and were lightened. The angel of the Lord encampeth round about them that fear him and delivereth them. O taste and see that the Lord is good." Here is a personal experience which confirmed all of David's faith, and inspired him with the conviction that God would prove as real to others as he had been to him.

But why multiply scripture quotations, for the whole of the New Testament is the witness of personal experience. "Ye shall be my witnesses" is the authority for all the teaching in the Book.

No other kind of testimony is desired, no other is contagious and convincing. No other knowledge of Jesus is satisfying or saving. "Come and ye shall see" is still his challenge to all who seek the truth.

## THE GREATER GLORY

There is a fruitful field for study in the Bible for anybody who is willing to take the time and follow up the use that is made of the word "glory". Anybody who will study out its uses and connections will certainly have a better knowledge of God and of the gospel of his Son. To go further, it will hardly be possible to have any worthy and adequate knowledge of Him without some acquaintance with this word; and those who have the knowledge of God will have frequent use for the words glory and glorious. But to what low and almost sacrilegious uses are these words often put! When people say "Glory Be!" or "Isn't that glorious", it is little if any short of a profanation.

We must come at this inquiry with a serious mind. There are two senses in which the word glory is used in the Bible, but of course they are closely related. The one is a physical quality or manifestation which appeals to the bodily senses, particularly to the eye. Thus Jesus speaks of Solomon in all his glory. The primary idea is of his outward magnificence, his dress, his court, his throne, the splendor of his royal equipment. This is what men see with the eye and so are greatly impressed. The garments of Aaron the priest were said to be for beauty and for glory. They were gorgeous and resplendent in beauty of texture, color and adornment. So also the glory of God which appeared from the summit of Sinai to Moses and Israel gathered at its base, was primarily a physical manifestation, wonderful sight of a burning mountain, the sound of trumpets, lightning and thunder. These were intended to impress people and overwhelm them with a sense of the presence of God. But it was primarily a physical display.

There is another sense in which the word is used, especially in the New Testament, indicating not a display of physical magnificence, but a wonderful revelation and comprehension of the intellectual and moral excellence. These two uses of the word are not always separated but they may be always distinguished. The earlier use of the word indicates God's method of dealing with people in their primitive or childhood period. The physical senses are to the fore, and their minds are more impressed by what they see with their eyes. While these uses of the word are to be distinguished they are not necessarily exclusive. For example, the shepherd lad on the hills of Judea as he watched that glorious dawn and sun rise across the Jordan valley, and over the mountains of Edom, said, "The heavens declare the glory of God and the firmament showeth his handiwork." He saw with eye and heart.

We do well yet to be impressed with the physical wonders of the universe about us, the beauty which God has painted on earth and sky. They show his wisdom and his power, and awake in us the latent spirit of worship. They may yet greatly sustain our adoration and provoke our praise of God. Since the creation of the world, the invisible things of God are clearly seen, being perceived through the things that are made, even his everlasting power and divinity. But we dare not stop at this. Indeed the appreciation of physical or even intellectual excellence may make us blind or indifferent to moral excellence. And so the New Testament turns away from the emphasis or even consideration of physical beauty and puts the mind exclusively on the moral quality in God and in men.

This is the glory that is spoken of in the New Testament. Indeed the Jews were cautioned in the second commandment against emphasis on material conceptions of God. But the New Testament distinctly turns away from that which appeals to the senses and puts before us the spirituality, the holiness and the love of God.

These provoke our admiration and our worship. Jesus struck the first blow at the physical splendor which obscured the moral quality when he said the time cometh and now is when ye shall neither in this mountain nor in Jerusalem worship the Father. God is a spirit and they who worship him must worship in spirit and in truth. The first Christian martyr gave up his life on the charge that he preached that Jesus would "destroy this temple." And while it was not to be done in the way they understood it, yet he did that very thing. It was of no further use. Its marvelous stones were scattered, not one left on another. Its gilded dome collapsed, its vested priesthood disappeared, the gaudy livery of the old regime passed away. The physical gives way to the spiritual; the material to the moral.

If the ministration of death, written and engraven on stones, came with glory, so that the children of Israel could not look steadfastly upon the face of Moses, which glory was passing away, how shall not rather the ministration of the Spirit be with glory. For if the ministration of condemnation hath glory, much rather doth the ministration of righteousness exceed in glory. For verily that which hath been made glorious hath not been made glorious in this respect by reason of the glory that surpasseth. For if that which passeth away was with glory, much more that which remaineth is in glory.

## THE BRIGHTNESS OF HIS GLORY

The change in emphasis in the New Testament from the physical to the spiritual in the perception of excellence is shown in the use of the word which we translate glory. It was fortunate, of course, that the gospel found a word and a language so suited to its purpose. The word which we translate glory is closely connected with the word meaning to think. So that the emphasis is transferred from the display of physical excellence, to the mental appreciation. It is not simply in the object on which we gaze as the ability of the one seeing or hearing to properly estimate values. There can be no glory of the sun to a blind man. The marvel of the heavens are never revealed to a man who works down in a mine or who never looks up. So moral excellence makes no impression on a man who has no moral sense.

What we are saying now is that the New Testament Word for glory puts the emphasis not on what we see with our eyes, but what we may perceive with our minds. That is what the word implies. And all the preaching and teaching of the New Testament are in accord with this idea. Paul was in a forest of beautiful statuary in Athens, surrounded by glorious works of art, facing the Parthenon, the most exquisite architectural poem in the world when he said, "God that made the world dwelleth not in temples made with hands. We ought not to think that the Godhead is like unto gold or silver or stone, graven by art and device of men." With one breath of God's truth he swept them into the discard. It is not the nerve that leads to the eye that bears the message from God, but the one that goes to the heart.

But how is the glory of the great God revealed? How do we come to a proper conception of him, the excellence of his character? To the Bible student the answer comes easily: "The light of the gospel of the glory of Christ, who is the image of God." Or again the beautiful and instructive message in the first chapter of Hebrews, which speaks of Jesus as "The effulgence of his glory and the very image of his substance."

In both these passages there is the reference to the dawn. It is as if the world had been in the darkness of night. God had not left himself without witness even in the world's night. The light shineth even in darkness and the darkness overcame it not. God had in many installments and by different methods spoken unto the fathers through the prophets. They were as lights shining in a dark place. But at last the day was



breaking. John the Baptist like the morning star before the rising sun had heralded the coming of the great King. At last he breaks upon the earth, the light of the knowledge of the glory of God in the face of Jesus Christ; the brightness of his glory, the express image of his person.

But the morning does not always break clear. Sometimes the sun rises behind the clouds. His coming makes the difference between night and day. But even day is not always undimmed. Sometimes you know the sun is shining, though your eyes do not see it because of the clouds. Sometimes it is wreathed in mists. You have thus seen the morning come. Sometimes the sun is entirely hidden. Sometimes the radiant beams are cut off and you can see the sun, but it is like the moon in appearance, there is no radiance. Christians do not all have equally the vision of Jesus. To some it is day but no brightness or glory. To some he is seen but the radiance of his face is lacking. They have no joy. There is no song in their hearts, no enthusiasm in their lives.

It is the purpose and the prayer of this writer that those who know the Lord may know him in the fulness of his glory. How far we are at times from realizing the meaning of the words of the scripture. They are shorn of their radiance. The language seems so far above us, so much beyond our experience. If we could only realize that we may know him in whom dwelleth all the fulness of the Godhead bodily. Then might we be able to join the Psalmist in saying: "In his temple doth every one speak of his glory."

The Baptist Courier says about the recent meeting in Nashville:

"The most important thing coming before the Executive Committee was the situation of the New Orleans Baptist Hospital. The work on this Hospital has been started. The Home Board was this year to pay to the Hospital Commission \$250,000.00 on this work and the Home Board finds itself in a difficult situation in providing this money, thereby increasing its present enormous indebtedness. It has not provided the \$250,000.00. And it is not possible for the Hospital Commission to carry on its work without the money from the Home Board. Perhaps the brethren can work their problem out, but it is a difficult situation—difficult both for the Hospital Commission and for the Home Board."

About this matter it ought to be said that the Southern Baptist Convention instructed the Home Board at Kansas City to pay in that year \$250,000.00 to the Hospital. This the Home Board did not do. Again in the meeting at Atlanta last May the Convention instructed the Home Board to pay the \$250,000.00 in five payments of \$50,000.00 each, beginning December 1, 1924 and ending December 1, 1925. It is not optional with the Home Board as to whether or not it shall pay this amount. It is beside the question to say that the Board has not the money. If the Board has money for anything, and it has, then it has money to pay what it was instructed by the Convention to pay. An instruction from the Convention takes the first place in the program of payments. If the Home Board refuses to do what the Convention instructs it to do, then an investigation of the Home Board's work is in order.

Dr. Van Ness, Treasurer of the Campaign Commission, reports that less than four per cent of the money received in the 75 Million Campaign was used for the expense of the Campaign.

Dr. A. C. Dargan will represent Southern Baptists as fraternal messenger to the Baptist Union of Great Britain, sailing some time in April.

"For the first time a Conference of the State Secretaries of the Southern Baptist Convention will be held in Galveston, Texas, February 13-16 inclusive. The First Baptist Church will be host to the Conference and the Galvez Hotel will furnish free entertainment."

Want to make a trip to Europe or Palestine? Dr. B. P. Robertson of Senatobia may give you helpful information, or write Dr. J. J. Wicker, 203 Davis Bldg., Richmond, Va.

Somebody who has done a lot of investigating reports that 17 per cent of the graduates of denominational schools become preachers, while only 1 per cent from state schools do so.

In the past twenty-five years the Louisville Seminary has trained 131 missionaries, three times as many as in the 40 years previous to that.

Dr. L. G. Broughton, pastor of First Church, Jacksonville, has plans in mind for a twelve story building in connection with his church, four stories for Sunday School work, the rest for offices. This will include enlargement of the auditorium, which though recently enlarged, is too small.

Dr. John Lawrence Slaughter accepts the call to Leigh Street Church in Richmond, Va., beginning his pastorate there February 1. His parents live here in Jackson, members of the Second Church. He is a graduate of the Mississippi A. and M. College and of the Louisville Seminary, where he also took his doctor's degree. His wife was Miss Margaret Elizabeth Hooker of Richmond. Leigh Street Church has a membership of 1,500, one of the best in Richmond and has a list of eminent men as ex-pastors.

The reading clerk of the House of Representatives in Washington, Mr. Patrick J. Haltigan, has been Knighted by the Pope. He is a Knight of St. Sylvester. See?

Many church budget subscriptions expire in January. If that is true of your church's subscription to The Baptist Record, brother church treasurer, will you please send in the check promptly?

Six men were candidates for the United States Senate on a wet platform. Only one was elected, one from New Jersey.

It is said that an effort is being made in Europe to give the Pope a seat in the League of Nations. It will be best for this old sinner to remain a prisoner in the Vatican.

A Congregational Modernist in Boston who says he is from the South regrettably reports that 99.99 per cent of Southern Baptists are fundamentalists. That beats the best brand of baking powder, or the soap that floats.

Because of a trend visible in the Literary Digest people were inquiring if the editor is a Catholic, some inquirers now give out the information that he is a Methodist.

Pastor G. C. Sandusky has arranged for a Bible Institute at Holly Springs March 22-27. The speakers, teachers and lecturers include Drs. R. B. Gunter, R. A. Kimbrough, W. M. Bostick, W. A. Sullivan, G. A. Duncan, B. G. Lowrey, and B. S. Ding, a native Chinese. This means that the saints at Holly Springs and others who attend will be genuinely edified.

The Mississippi Baptist has begun publication again, this time at Newton. It is the organ of the General Association and was felt to be needed in the work of that body. It has at its mast head J. W. Rooker as Secretary and L. M. Philips as Editor and Business Manager. Much joy to these beloved brethren.

Pastor W. A. Williams has resigned at Longview, Sturgis and Morgan's Chapel in Oktibbeha County, and is in position to consider work in other churches in the state.

Dr. J. J. Wicker has been supplying Grove Avenue Church, Richmond, Virginia, since the resignation of Dr. Len. G. Broughton. On last Sunday Dr. Wicker closed his ministry with Grove Avenue, and was presented by the congregation with a beautiful sterling silver water pitcher handsomely inscribed. On January 18 the new pastor of Grove Avenue, Dr. J. W. Storer, recently of Greenwood, Miss., assumed the pastorate of the Grove Avenue Church.

Dr. Wicker will supply his former Leigh Street congregation until the coming of the new pastor. On March 21 Dr. Wicker will sail with a party for Palestine and Europe.

In The Baptist, an organ of the Southern Baptist Convention, is a good, sound article on "Who Is Jesus", the writer proclaiming him as the unique Son of God. This is not surprising; but it does seem surprising that the editor should append a note that looks very much like an apology.

For the size of its territory we believe the Illinois Baptist gets and publishes more news from the churches than any paper we know. Tell us how to do it, Brother Throgmorton.

Pastor J. C. Robinson, who went from Canton to Ruston, La., has recently become pastor at Orange, Texas.

Dr. J. D. Freeman, a Nashville pastor, has been elected editor of the Baptist and Reflector. He is already well and favorably known as a writer.

There is a good Baptist Church house recently erected in Vienna, the capital of Austria, to which German Baptists in America contributed \$60,000.00.

There are fewer daily papers published in Mississippi than in any State in the Union in proportion to population. This does not mean that fewer are read, for we are flooded with papers from three other states adjoining us. But Mississippi needs a paper with a big circulation and a comprehensive news service.

Arkansas legislature voted for the child labor amendment to the United States Constitution. Georgia, North Carolina, Louisiana and Massachusetts voted against the amendment.

Dr. L. J. Bristow, superintendent of the Baptist Hospital in New Orleans, now being built, was recently asked how he expected to pay off annual deficits in running expenses. He replied that he had been already superintendent of two hospitals and was unacquainted with deficits.

Eupora Church goes from half to full time preaching and so Pastor Harvey Gray resigns at Pheba.

Brother A. L. O'Brian will serve the Piave Church. We presume it is his purpose to remain at Hattiesburg and serve churches nearby.

Dr. S. J. Porter goes from First Church, Durham, N. C., to the pastorate of First Church, Washington, D. C. He is a North Carolinian who has been pastor in San Antonio and Oklahoma City, beside serving as assistant Secretary of the Foreign Mission Board.

## MIAMI, FLORIDA

The Northside Baptist Church held a meeting in which they were assisted by Rev. T. F. Callaway, of Macon, Ga., as evangelist, and Mr. T. E. Bush as musical director. There were one hundred and fifteen additions during the meeting. M. J. Bontuso is pastor.



## THE BOOK OF ROMANS

By W. A. Sullivan

## The Allegation of Universal Guilt

Rom. 1:18-2:1

(Continued from Last week)

In our last Exposition, we were studying the Charge of Universal Guilt against all men everywhere. In verse 18 of the first chapter of Romans, we saw how all the sins of men are included under the two general terms: "Ungodliness", and "Unrighteousness". We have said that in elaborating the Charge of Guilt, (1:18-2:1), Paul presents three distinct counts in his indictment. We studied the first "count" in the indictment, viz: **Men Have Sinned Against Light**; (1) The Inner Light of Conscience, and (2) The Light of God Manifest in The Universe Objective to Mankind.

We now come to consider the second specific indictment in the general Charge of Universal Guilt:

**II. Men have turned away from God; and going farther and farther away, they have reached the lowest degree of idolatry.**

The downward course of men from the worship of God to the depths of idolatry is marked by seven distinct steps, (1:21-23):

1. They did not glorify God as God, (1:21).

"Because that, knowing God, they did not glorify him as God."

In other words they did not give God first place in their lives. Giving something else first place in life, the first place which is God's, is the first fatal step away from God.

2. They became ungrateful to God, (1:21).

"Neither gave thanks."

Ingratitude is always the second step away from God. It inevitably follows the first.

3. They became uncertain as to the existence of God, (1:21):

"But became vain in their reasonings."

In other words, through their godless, philosophic speculations, their instinctive perceptions of God became confused and uncertain. This third step away from God is the logical consequence of the first two.

4. They became morally depraved, (1:21):

"Their foolish heart was darkened."

Moral depravity never fails to follow a system of godless, philosophic speculation. Wherever men or nations have left God out of their philosophy or constitution of things, moral depravity has ensued.

5. They became self-sufficient, (1:22):

"Professing themselves to be wise."

Moral depravity always expresses itself first of all in self-sufficiency and self-conceit.

6. They became atheists, (1:22):

"They became fools."

We say they became atheists because the chief character of the fool is that he says in his heart, "There is no God".

7. They turned to idolatry, (1:23):

"And changed the glory of the incorruptible God for the likeness of the image of corruptible man, and of birds, and four-footed beasts, and creeping things."

Their descent into the depths of idolatry was progressive. They "Changed the glory of the incorruptible God for the likeness of the image of (1) a man, (2) a bird, (3) a four-footed beast, and (4) a creeping thing—a serpent, the first medium of Satan when he entered the world to turn man away from God.

**III. Mankind, therefore, is totally depraved.**

1. Physical depravity, (1:24-25):

"Wherefore God gave them up in the lusts of their own hearts unto uncleanness, that their bodies should be dishonored among themselves: for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed forever. Amen."

Physical depravity and debauchery always follow when men exchange the truth of God for a lie and worship and serve the creature rather than the Creator. Man with no regard for his

Maker has no regard for that which his Maker has made.

2. Moral depravity, (1:26-27):

"For this cause God gave them up to vile passions: For their women changed the natural use into that which is against nature: and likewise also men with men leaving the natural use of the woman, burned in their lusts one toward another men with men working unseemliness, and receiving in themselves that recompense of their error which was due."

This dark picture is too vile for discussion. Suffice it to say that physical depravity always issues in moral depravity, which is followed by,—

3. Spiritual Depravity, (1:28-32):

"And even as they refused to have God in their knowledge, God gave them up to a reprobate mind, to do those things which are not fitting; being filled with all unrighteousness, maliciousness; full of envy, murder, deceit, malignity; whisperers, back-biters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, unmerciful: who knowing the ordinance of God, that they who practice such things are worthy of death, not only do the same, but consent with them that practice them."

Thus moral degradation culminates in spiritual anarchy. Twenty-four terrible sins are laid at the door of mankind in these five verses. They describe men as becoming so corrupt that they not only practiced evil themselves, but delighted to see others do the same thing.

Concluding statement, (2:1).

"Wherefore thou art without excuse, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest dost practice the same things."

We followed Paul as he stated the case against mankind from verse 18 through verse 32 of the first chapter. We have seen how human nature became more and more corrupt till it reached the chaos of spiritual anarchy.

But some pagan moralist or self-righteous Jew, while he may see about him the corruption described in chapter 1:24-32, will deny the charge of guilt so far as it may apply to him personally. However the concluding words in the charge are "Whosoever thou art that judgest, dost practice the same things."

This concluding statement in the allegation must be interpreted in the light of the general charge that mankind sinned against light. That is a charge from which none can escape. No man has done as well as he knew. The conscience of every responsible soul testifies to the truth of the charge.

Yet all men are not equally corrupt out of Christ. Still there is in every life that which, if left undeterred, would lead to the dark depths to which too many have gone before. Total depravity does not mean that human nature in every man is as bad as it can be, but that human nature is depraved in "all its parts".

## After Thoughts

In this description of the progressive degeneracy of human nature, Paul is in direct opposition to Darwinism and every other theory of evolution. When God made man, He made him in his own image. So says the Bible. Man disobeyed God. He put God out of his life. He went from bad to worse. (Without the regenerating and sanctifying work of the Holy Spirit nature still goes from bad to worse.) Finally he reached the depths of depravity and worshipped the form which Satan assumed when he entered the Garden to turn man away from God.

Darwin and evolution say that man has been ascending all the while—that he has been evolving from lower to higher stages of life. That he has been growing to a more perfect state of being.

So the modern issue is: Theories of Evolution or The Bible? Which?

Or as Dr. A. T. Robertson puts it: Darwin or Jesus? Which?

(Continued from page 1)

the Bible was the word of God and Jesus Christ is the Son of God in the formative period of my Christian manhood, I am afraid I'd be standing here tonight preaching infidelity to you instead of Christianity and one of the men who guided me in my younger days was Dr. Chapman who helped me.

He said: "It doesn't come up to my ideas of what is right."

Well, if you have an idea contrary to the word of God, I suppose God is wrong and you are right. "Well, you are a big fool," I said to him.

So, men go to hell because of their opinions. There are men in prison because of their opinions. The laws said one thing, and they acted another, they followed their opinions and that was contrary to the law, so they are there doing time. If they'd have followed the law they could have been sitting here listening to me.

So you see the difference between them. Now let me tell you. I've read about everything that any man or woman would read who values his time. I haven't read it all, won't have time. I've read about everything that was ever written from the infidel's standpoint against the doctrine of atonement and I am frank to tell you that I have yet to find the first argument that would ever stand the test of common sense and reason.

Why, there is many an infidel that is decent tonight, he is moral and virtuous and honest in business, but his morality and his virtuousness and his honesty aren't due to infidelity, it is due to the restraining influence of Christianity. A man can run away with another man's wife and still be a consistent infidel.

I say to you, sir, that I find the rule of life that the innocent suffer with and far more than the guilty.

He said: "I don't believe in the innocent suffering for the guilty."

I said to him: "Then you haven't seen life as I have seen it or you wouldn't talk like that."

I say it is the rule of life that the innocent suffer with and for and even more than the guilty.

Look at that old mother. She weeps and prays for the coming footsteps of him whom she brought into the world in pain and suffering. She builded high her hopes, he has proved himself an iconoclast to her prayers and tears and when at last he staggers and reels and vomits and spews and mutters and sputters and pukes into her arms and presence, to damn her for her just rebuke of his infamy, and then he reels and staggers to his bed and he is snoring in his drunken stupor, filthy in his excrements, she worries all night long and wets her pillow with her tears of anguish, wrung from a broken heart, while he snores in his drunken stupor. Who suffers the most? That drunken, bloated loafer, sleeping off a drunk, or that innocent, broken-hearted mother, praying for a drunken boy?

## Who Suffers Most?

You only have to be unfortunate enough to be the mother of a drunken wretch like that to know who suffers the most, the guilty or the innocent. So don't you charge it upon God to be a piece of foolishness to have His Son suffer for us reprobates, the sinners.

Look at that young wife. She prays and waits and longs and hopes until the small hours of the morning, waiting for the coming footsteps of him whose name she bears, whose image is woven into the fibers of her heart, who swore to love, honor, cherish and obey as long as the sky was blue, and when at last he comes into her presence stamped with the foul stench of his unfaithfulness and his sin, look at her lips become ashen, look at her cheeks become anaemic, look at her form totter and reel.

Who suffers the most, that innocent, virtuous, pure wife, who has been true to the man she swore to honor at the wedding or that infamous, God-forsaken, white-livered, weasel-eyed, black-hearted, rapacious, mendacious buffoon? Who suffers the most, the innocent or the guilty?

Oh, hear me! You only have to be unfortunate



enough to be yoked up to a God-forsaken, triple extract of hell like that to know who suffers the most, the innocent or the guilty. I have your sympathy right now. It is the rule in life that the innocent suffers with and far more than the guilty and if you repudiate Jesus Christ because He was innocent suffering for the guilty, God have mercy on you.

Salvation to anyone who rejects Jesus Christ is impossible. Out of Christ there is no mercy and there could be none if there were mercy out of Christ, then Jesus Christ died in vain on the cross. If salvation could have been attained otherwise, than by the death of Jesus Christ then all He went through was useless. If I could save myself by my culture and morality and my philanthropy, Jesus Christ needn't have come into the world to die. It was perfectly needless. If I can save myself and if salvation is to be gotten by some other way other than through the faith in Jesus Christ, it was useless for Him to come and suffer. There is no salvation in any other way.

#### How Men Are Saved

According to the Bible men are saved because they accept Jesus Christ and men are lost not because they are worse than others, but because they reject Jesus Christ. And our sins to be forgiven must be conveyed somewhere and God laid on Jesus Christ, our iniquity, so I accept the one who bears my guilt and that lets me escape. And if the world would be firmly convinced that Jesus Christ is the Son of God then accept Him, sin would instantly cease. No man would stagger home drunk, nobody would lie and defame another's character, and I come tonight to present to you the only power that can set you free from the sins which hold you an unwilling prisoner, chained to your evil habits and I can't imagine the possibility of anybody of ordinary intelligence entertaining the least doubt about Jesus Christ being the Son of God.

So, here, I say, if I hadn't been under the instruction of men who believed and knew and guided my thought, I might have been preaching infidelity instead of Christianity. But to the day I die I'll never cease to praise God for the men who believed in Jesus Christ as the Son of God and thank God before my eyes ever fell upon Bob Ingersoll and I read everything he ever wrote and I'd take it and lay it down by the side of the Bible and say, "Either Bob perverted that through ignorance or desire, but I couldn't conceive of a man with the gigantic intelligence he possessed being such a fool."

I only wish to God I had his brain and eloquence with my disposition to serve and do the will of God, but I am going to the very limit of all my strength and power to help.

You can argue against the Bible, but you can't argue against sin. Sin is in the world, and all the damnation and misery comes from sin. You can argue against God, Jesus, Heaven, hell, you can say that death is an eternal sleep, you can argue against all that, but you can't argue against sin. It is in the world, and all the misery, sorrow, anguish, heart-ache, all the murder, outrage and all the war, and all that curses and ruins and damns and infests and blights like a pestilence, all the insomnia—all is caused by sin. That is what damns the world.

We are only asking men and women to flee from the thing that curses their life. I think you forget all of it when you refuse to be a Christian and life for Jesus Christ and for His truth.

#### Earth and Hell

Four vermin in human form wriggle and crawl our streets. Midnight on the earth is mid-noon in hell. New York asleep. Chicago asleep. Philadelphia asleep. Boston asleep. Pittsburgh asleep. Cleveland asleep. Denver asleep. St. Louis, San Francisco, Los Angeles, all asleep.

Now the demons of the pits are holding high carnival. Debauchery is awake, lust is awake, murder is awake, oh, all the villainess that damns the world is awake. Now the banquet of old Bacchus, now you can hear the click of the gam-

bler's chips, now champagne and wine sparkle and the beer foams over the lips of the cup; now, oh, listen! to that—the voiced shrieks of loathsome blasphemy. Old Jezebel spreads her nets and old Delilah shears the locks of the young Samson who like fools rest their heads in her lap.

Music is in full blast around the hotels, around the theaters, around the restaurants, around the cabarets, around the fan-tan dives and around the opium joints, stale beer joints, houses of shame, incarnate fiends of both sexes that hibernate and congregate in the cesspools of iniquity and quagmire of filth and damnation.

O police, flash your lantern! You can't make me believe, but that all of those peals of laughter and jest rival the pit of hell for their despair, for that sound doesn't come from hearts pure, noble, happy, but from lips whose hearts are black and vile, and are the nests of all that is cursed.

Oh, you old reprobate, you can't argue against sin. You can argue against the Bible, you can argue against Jesus Christ, and against heaven, but you can't argue against sin. It is in the world and the only power that will set you free from its curse is faith in Jesus Christ, that's your only hope.

I don't understand you. I'd think a lot of you, if you would have jumped to your feet and be down the way here now and wouldn't let me kill myself here preaching. When the children of Israel were getting ready to leave the Egyptian bondage they sent word out:

"Get ready! Kill the sacrifice. Tonight the angel is going throughout the land and is going to kill the first born in every home where the blood isn't on the doorpost."

I hear two Jews talking about it. What is this I hear? Are you going to do it? I should say I am, don't you hear that lamb bleating? I am waiting for the hour of evening sacrifice. I'd no more go to bed tonight without the blood on that door post for I don't want to lose my boy."

He turns to the other Jew, and he says, "I should say not. If I put blood on there I'd have to scrub it off tomorrow. I believe what is to be, will be, and so I am not going to do it."

Here stands an Egyptian. He listens to this colloquy between these Jews. He says, "That's a great God they worship."

He said, "I think I will do that," and he kills the sacrifice and puts the blood on the door.

That night the angel drew his sword, the gates of heaven swung open and he made his way to this old earth. He came to the home with the blood on the post and passed it by. He came to the home of the Jew without the blood and he went in.

All right, if you are under the blood, hallelulah! I congratulate you. If you are not, God pity the sword that hangs above your head.

When the Standard Oil Company was trying to refine petroleum, they had a black, thick, odoriferous substance left they couldn't dispose of. They tried to burn it, they tried to bury it. It accumulated faster than the company could dig its grave. In their desperation, not knowing what to do, they offered a vast sum to anyone who would dispose of it.

The chemists took it and forgot to eat and sleep. They worked and labored for days and months. One day a man, tired, weary, trembling from the loss of food and sleep, walked into the office of John D. Rockefeller, laid on his desk a substance as white as snow called paraffine.

You can take this black humanity, cursed and damned by sin, faith in Jesus Christ will make it as white as snow. So the only power to cleanse is through Jesus. You who reject Jesus, what are you building your hope on? It will go down. He that despised Moses' law died without mercy. What are you going to do if you despise the blood of Christ?

If a man wouldn't bring his sacrifice to the high priest he couldn't escape punishment under the Mosaic law. If you don't come through faith in Jesus Christ you can't escape today.

A man dreamed he was going to heaven by his good deeds, and every time he did something good he put a rung in the ladder, and just as he was getting ready to perform the last one, the door swung open and Jesus Christ leaned over the battlements of glory and shouting into his face said, "He that climbeth up some other way the same is a thief and robber."

You try to climb to heaven by your deeds and your morality, you try to climb up by any other way, God pity you! There is no other way you ever can do it than by faith in Jesus.

Years ago there was a steamer crossing the Atlantic and a terrific storm arose and the sailboats were swept away. She sprung a leak and they summoned the men to pump and they pumped and pumped and pumped and the captain summoned his crew and said:

"I have made a careful investigation, the leak is in the second hold and at the present ratio of the increase of the water, in 24 hours we will be at the bottom of the sea. Have I one that will volunteer and go and stop the leak? It is about as large as a man's arm and with some clothes you can stop it."

The men said, "We will keep at the pumps, sir."

They went back and pumped and pumped and pumped and pumped until men fainted at their post and he he summoned the crew again and said, "Men, I have taken my bearings and made my investigations and at the present ratio in eight or ten hours we are at the bottom of the sea. Have I not one that will volunteer his life for the crew and the ship? Not one, not one?"

The men stood speechless when suddenly one stepped forth and saluted and said, "Yes, father, you have one." The man stepped back and was pale. "Yes, I will go."

He bade farewell to the sky, threw his arms around his father and kissed him and bade all goodbye, taking with him a handful he went to the hold and plunged down. He found the leak and stuffed in the rags and burlap. The men pumped and pumped and pumped and when the day dawned they could catch sight of his body as it would roll with the ship as she'd roll in the sea and she entered the harbor in safety and today stands a monument to perpetuate the memory of that man's sacrifice, and as the ship sails into the harbor it speaks volumes.

The old world sprung a leak, she was settling down into hell and God spoke to heaven, when forth stepped one fair as the morning. He said, "Father, I will become flesh of their flesh and bone of their bone." He struck this old world with such a thud that He didn't come up for three days, sir, but,

Up from the grave he arose,  
With a mighty triumph o'er his foes.  
He arose a victor from the dark domain  
And He lives forever, with the saints to reign.

and as He burst through the gates into the city on His return home, the angels turned around and said, "Let's crown Him."

Jesus said, "No this is no time for crowning. Let me get between the offended God and the offender, man."

Tonight Jesus Christ stands between God Almighty and the human race,—our mediator. With one hand He holds the sword of inflexible justice in the scabbard. He has held it there for nineteen hundred and seventeen years. With the other He offers gifts of salvation, full, free, perfect and eternal to all who will accept of his sacrifice and the sword. At last He will withdraw that offer, when I don't know, but folks, it is still being held out and in the name of Christianity do it.

Some day He will withdraw that offer of mercy. He will unsheathe the sword. He will make His way to this world. God pity you if you are not under the blood, and there is no other way whereby we can be saved. We are not redeemed with corruptible things such as silver and gold but by the precious blood of Jesus Christ.



# Mississippi Woman's Missionary Union

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The change in the Mission Study Course which went into effect on November 1, 1924, is giving some concern to sisters over the state. Beloved, let's forget all about the old course, and put our minds strictly to the new one. Suppose you are nearly ready for an official seal; you will still get credit on the new course for all books named in the course; and for Home and Foreign mission books studied since November. So it should not matter about the change in certificates.

Mission Study is not for gaining credits: it is primarily for Kingdom advancement. Cards and certificates are given merely to show that we have done certain study. Let us each one learn to "put first things first". To study for the good we get from the course. And for the good we may give out because we have the knowledge.

In our next issue we trust we shall be able to give the figures of our 75 Million Campaign gifts as a W. M. U. We know we have gone beyond our quota of \$700,000.00. But we failed to reach our pledge of \$850,675.00. However, we believe every woman who made a pledge will come up with it yet. It is never too late while life lasts to make good our pledges. Just this morning the mail brought a letter from a sister containing a check, partly for the Lottie Moon offering, but partly for a "delayed Campaign pledge". The dear Lord who knows us and knows our ability is patient and long suffering. How much we have to be thankful for!

And now that the Campaign is over, surely each woman of us means to bend our energy toward the consummation of the 1925 Program. Sister, won't YOU see to it that your church signs up for the year, and planning for the objects outside local affairs in a big way?

The most helpful way to get our 1925 program before our people is to have a class in Stewardship taught to old and young. If you wish a teacher for such a class write this office and we will assist you.

Did you read last week's Baptist Record through? Then you noted on our page the explanation for a call that will come to your society from your Superintendent; and I am sure every society will send in the sum apportioned. We must not forget our scholarship girls, nor our Margaret Fund students, no not for even four months.

What are you doing this month of January about subscriptions for Royal Service? Let us see to it that Mississippi does not fall behind with her quota of subscribers this time. But the reason we do not wish to fall behind is because every woman of us needs Royal Service.

### A Year Book of Devotional Programs

There comes to our desk, along with the letter we here append from Mrs. Garner, a copy of the new Year Book of the West Point Society. Mrs. Garner's letter explains why they decided to prepare such a Year Book.

The general title of the book is: "A Study of the Great Men and Women of the Bible". Then follows the date, the subject and the name of the leader. The month of January is given to Abraham and Joseph. There are two lessons for each month.

We think this is one of the most helpful year books we have ever seen. Other societies will do well to pattern after West Point in this matter of special Bible study.

West Point, Miss., Tuesday Afternoon.

My Dear Miss Lackey:

I am enclosing you one of our year-books, for the W. M. U. devotionals. We meet at the church on the second and fourth Mondays; in the circles the other two, and for some time we have thought we made too little of the devotional feature when we all met together at the church; in fact, it sometimes happened that the one appointed to lead, failed for some reason to be present and no provision was made. It then became necessary for some one to get a Bible and quickly turn to some familiar passage, and get by as best we could. Some of us felt if we were to have devotional at all, it should be worthy of the name and that it was very nearly sacrilegious otherwise, so it was proposed that we take up some definite Bible study and as a result these little year-books came into existence. Thought you might be interested to see it.

With love,

—Mrs. Garner.

### Young People's Column

When you begin reading this young people's column let it be a reminder that it is time for the local Young People's leader to send a report to your associational young people's leader and the associational leader to send in her quarterly report. Wouldn't it be fine if each auxiliary that gives the splendid programs found in "World Comrades" and "Royal Service" this month on the subject of "For Christ's Sake and the Gospel" had a broadcasting station and could be heard by the young people in the churches where we have no organizations? I believe they would want to study too.

Since this is not possible I trust you will arrange to go to the church near you, give a program and help them to organize. If we have something worth while we should pass it on.

Here is an excerpt from a letter from Mississippi Woman's College. Think of the joy the girls receive from such service saying nothing of the real joy they give others:

"The girls are doing the best work in the Jails that we have ever done. They had a real revival spirit down there yesterday afternoon. A few days before Christmas they were visiting in one of the hospitals and were telling some of the patients with their enthusiasm about the wind-up of the Campaign and one of the ladies gave them a dollar without their soliciting, and told them that she would like to help them put it over. They came across one mechanic who had been hurt at his work. He read all of the tracts they gave him and when they would go to see

him, he would urge them to spend more time with him. They have a report hour once a week and tell the results of the jail visiting, hospital visiting, neighborhood visiting, street meetings, etc., and it is very inspiring to hear them.

Do not forget to order a copy of the new Y. W. A. poster from our W. M. U. Headquarters, 1111 Age-Herald Bldg., Birmingham, Ala., for 25 cents a copy. This will make a splendid new year's gift.

Who will be the first to send me an interesting write-up of your auxiliary meeting? Encourage your corresponding secretary to do this. It may be an inspiration to somebody else. "For Christ's Sake and the Gospel's".

The months come and go so rapidly we are kept constantly busy looking ahead for interesting material for programs. Next month while we are studying "Struggles for Religious Liberty in America" I do not think there is anything that will give us a deeper appreciation of the fortitude of our forefathers like "The Barred Door", a little playlet given in the February number of "World Comrades". How fine it would be to have your girls give this as a public program before your missionary society.

Mr. James M. Beck, Solicitor General of the United States and one of the greatest lawyers of the country, has given us a new and complete revised edition of "The Constitution of the United States" (Doran \$2.50), which is one of the most interesting and illuminating books we have ever read. He gives a detailed account of the deliberations during the many weeks during which the Constitution of the United States was being drawn, then follows with a series of chapters on the basic principles of the Constitution. For more than four months the members of the Constitutional Convention deliberated on this historic document. Their differences seemed at times to be irreconcilable. When the document had been completed and placed before the members for their signature, Benjamin Franklin rendered one of the greatest services of his noble life. He said, "I confess that there are several parts of this Constitution which I do not at present approve. \* \* \* I consent to this Constitution because I expect no better. I can not help expressing the wish that every member of the Convention who may still have objections to it, would with me on this occasion doubt a little of his own infallibility, and to make manifest our unanimity, put his name to this instrument." This is a lesson for us in religious as well as in political deliberations. We may not always agree with everything that is done, but as loyal members of a great organization, may we have the spirit of Franklin which made possible the adoption of the Constitution and the consequent glorious history of our country.—Baptist Standard.



## B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

### Main Street, Hattiesburg

The Main Street Seniors are very enthusiastic over the bright prospects for the year 1925. Great interest is being manifested, and all indications lead one to believe this will be our "Banner" year.

On the first Sunday of the New Year, twenty-six Senior-Intermediates were promoted into the Senior Union, and already they have proven to the Seniors, just what excellent work they have been doing under the leadership of their very efficient leader, Miss Jennie Mae Bethea, and they readily show their willingness to do just what is their part. All officers and committees have been elected, and "Work" has begun with zeal and pep.

The following officers have been elected, and all are on the job: Mr. Warner H. Shedd, President; Mr. Amos Cline, Vice-President; Miss Rebecca Bennett, Recording Secretary; Miss Lillian Crawford, Corresponding Secretary; Mr. V. B. Kelly, Treasurer; Miss Jessie Lee Coursey, Librarian; Mr. Chester McMullan, Chorister; Mrs. W. H. Shedd, Pianist; Mr. Cornelius Dorsey, Group Captain; Miss Willie Morris Jackson, Group Captain; Mrs. J. A. Christian, Group Captain; Miss Mattie Jane Collier, Group Captain.

As the finale of a very "Spirited" contest held during the last quarter of the past year, the losing team in average being responsible for an entertainment for the winning team, a very delightful "Watch" party was given New Year's Eve night at the home of Miss Lillian Crawford, General Secretary of the five unions of the church. Thirty-four were in attendance, and all had a jolly good time. A salad course with fruit cake and chocolate was served by the hostess, and at midnight, the guests enjoyed a battle with fireworks, and the New Year was begun with "Fire and Pep".

A banquet will be given Friday night, January 16, in honor of the new members, who are now full fledged Seniors, and all are looking forward to a big feast.

—Lillian Crawford,  
Corresponding Secretary,  
Main Street Senior Union.

### Hazlehurst Senior B. Y. P. U. Elects

The Senior B. Y. P. U. of Hazlehurst held its regular meeting Sunday night, January 4, and nominated the following officers for the first half of the year: President, Dan Ford; Vice-President, Shelby Ford; Secretary, Grace Penn; Treasurer, Eliza Fletcher; Corresponding Secretary, Mrs. Fred Ainsworth; Bible Reader's leader, Hershel Rankin; Chorister, Ernest Fullington; Group Captains: Fred Weems, Mrs. Shelby Ford, Percy Strahan, and Gladys Penn.

This union is stressing Bible reading; 1,868 chapters were read by

members during the month of December.

The Christmas Cheer Committee, with Messrs. Shelby Ford and Fred Weems as leaders, gave the following report: Amount collected for special Christmas project \$40.00, \$10.00 being sent to Clarke Memorial College to help build a minister's home. The remainder was used to bring cheer to the needy people in the home community. Toys, fruit and other things were carried to three families where the children were not expecting a visit from Santa Claus. Also each inmate at the local poor house was remembered.

The young men in charge of this with their helpers did a splendid work and each one as well as the entire B. Y. P. U. realized the truth of that verse which says: "It is more blessed to give than receive."

—Reporter.

### Clarke College B. Y. P. U. Cottage

Have you sent in your offering from your B. Y. P. U. for the B. Y. P. U. Cottage to be built at Clarke College? We need your offering to make up the total amount needed. It is not too late now to take the offering. Let every B. Y. P. U. have a part in this worthy task.

List of contributors up to January 6:

Lovelace Union, Clinton.....	\$ 2.25
Berry Union, Clinton.....	5.00
Senior & Adult, Beaumont.....	5.25
Senior, Brooksville.....	2.00
Intermediate, Brooksville.....	1.00
Junior, Brooksville.....	1.00
Seniors, Kewanee.....	2.50
Doty (Jrs.) First Jackson.....	5.00
Senior, Union Church.....	5.00
Seniors, Charleston.....	2.30
Seniors, Derma.....	1.00
All Unions, First Columbus.....	7.83
Junior, Corinth.....	5.00
Lucedale.....	5.00
Seniors, Hazlehurst.....	10.00
Juniors, D'Lo.....	3.40
Magnolia.....	1.75
	\$65.28

### A Thousand A-1 B. Y. P. U.'s for the South for the Second Quarter is Our Aim

We are asking all the B. Y. P. U.'s to put on the little play "Making the Standard of Excellence" some time before the beginning of next quarter with the idea of setting the Second Quarter as the quarter when we would make a special effort to make the B. Y. P. U. A-1. These copies of the play will be mailed to you free upon your request for them. We have set as our aim for the South for the Second Quarter 1,000 B. Y. P. U.'s. Mississippi's part of that number will be sixty (60), that is just 17% or about one out of every six B. Y. P. U.'s. This is rather a reasonable expectation and we hope the unions will co-operate

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BAPTIST SUNDAY SCHOOL BOARD  
NASHVILLE, TENN.



with us in bringing Mississippi's quota up. Order the play now, and be ready to give it before the quarter is over; it would be a good time to give it in connection with Study Course Week, letting it come the following Sunday.

### Comparative List Showing Number of B. Y. P. U.'s in Southern Baptist Convention States

Alabama, 1,304.
Florida, 580.
Georgia, 1,800.
Kentucky, 657.
Maryland, 110.
Missouri, 1,320.
North Carolina, 1,450.
South Carolina, 1,170.
Texas, 3,419.
Arkansas, 510.
District of Columbia, 39.
Illinois, 290.
Louisiana, 780.
Mississippi, 1,024.
New Mexico, 141.
Oklahoma, 1,100.
Tennessee, 810.
Virginia, 900.

### Graduation Day in B. Y. P. U.

January first Sunday has been the day used for graduation day in B. Y. P. U. We are changing that and recommending now that the First Sunday in October be used for graduation in B. Y. P. U., that is Promotion day in the Sunday School, and

we feel that it will mean more to let the B. Y. P. U.'s have the same day for their graduation. If we are to keep the B. Y. P. U.'s graded we must promote at least once a year.

### Study Course Week

March 8-13 is Study Course Week. During those days all the B. Y. P. U.'s in the South are asked to meet and study one of the Study Course books. The Standard of Excellence requires that once a year the B. Y. P. U. must study one of the B. Y. P. U. Study Course books and at least half of the members will take the examination and pass a grade of 70. Having the Study Course during this first Quarter gives the union that point in the Standard for the year. Be loyal—Co-operate, and let's make Mississippi 100% in Study Course this quarter.

### New Study Course Books

We are to have two new books for the B. Y. P. U. Study Course and they are promised to us by March 1, so that we can use them if we care to for Study Course Week March 8-13. "How Baptists Work Together at Home and Abroad" is the title of one of these books; the other will be a Bible Study book. We have an excellent array of books now in the B. Y. P. U. Study Course, any one of the books is a gem within itself.



## Sunday School Department

By R. A. Venable

### SUNDAY SCHOOL LESSON

Sunday, January 25, 1925

By R. A. Venable

Subject: Jesus Comforts His Disciples.

Scripture Lesson: John 14:1-17.

Introduction: The lesson is taken from the first part of our Lord's last discourse, delivered to his disciples at the close of the Lord's Supper and possibly before leaving the upper room. This discourse begins with chapter 14, and extends to the close of chapter 16.

During the Feast of the Passover and extending on through the first celebration of the Supper both the words and acts of Jesus disclosed to his disciples some truths which were calculated to give them anxiety and alarm. These disclosures were, to the discredit in part of that little group of disciples, and in part a terrible shock to their faith, to say nothing of the crushing blow to their expectations and their feelings.

(1) The pointing out of one of their number, Judas Iscariot, as a traitor. (2) The forecasting of Peter's denial of his Lord. (3) The sifting by Satan of them all and the defection which would come of it. (4) The assured certainty of the speedy and tragical close of the life of him whom they had followed with ardent devotion believing he was to redeem Israel.

All this reinforced by the statement: "Yet a little while I am with you; ye shall seek me; and as I said unto the Jews, whither I go ye cannot come." (John 13:33.) Their pride of faithfulness rudely cast aside, their Messianic ideals all swept away, the affectionate association and fellowship with him as leader, teacher and Lord now soon to end forever, well-nigh crushed their hearts and left them dismantled and hopeless. Sad was their plight, and pathetic their condition. The depth of their despair was fathomed by Jesus who knew human hearts, and the burdens that crush. With a tenderness all divine, with sympathy and patience he engages to lift them from the depths into which the fortunes of the hour had cast them.

1. His first words are fundamental. "Let not your heart be troubled. Believe in God, believe also in me." (Ver. 14:1.) An abiding faith in God the Father and Jesus Christ his Son anchors the heart of his own, through all the storms that sweep down upon them to wreck and destroy. To have such a faith and then have faith in their faith as an adequate equipment to meet all that may betide his people, form the solid foundation to which he seeks to lift this well-nigh hopeless band of disciples.

2. Beginning with this foundation of faith, Jesus enters upon the work of comforting his despondent followers with the assurance of an eternal union in the Father's house. "In my Father's house are many mansions; if it were not so, I would

not have told you; For I go to prepare a place for you. And if I go and prepare a place for you I will come again and will receive you unto myself, that where I am, there ye may be also. And whither I go, ye know the way." (Vers. 2-4.) The Father's house is the Father's home, and in that home there are many abodes, dwelling places, and mansions. It is his home and theirs, and he is going away for a time in their interest to prepare a place for them. His absence is for a season only, that of preparing for an eternal union in an eternal home. "I come again, and receive you unto myself." His return is as certain as his departure. The time of this return Jesus does not say. It is probably the second advent in the last day, or it may be at death. One can scarcely afford to be dogmatic except on one point and that is that Jesus is coming again to receive his own into an eternal home. Then the union which to his disciples is to be broken, will be perfected forever. "That where I am, there ye may be also." This lifted the cloud from their vision of a glorious destiny.

3. He comforts them by an expansion of their knowledge of their Lord as a personal revelation of the Father. (Vers. 5-11.) This effort to enlarge their knowledge of the Father as revealed in the Son, their teacher and Lord filled them with surprises, and prompted several interruptions. "Whither I go ye know the way." (1) Thomas interrupts: "We do not know whither thou goest, and how can we know the way?" Jesus replies: "No one comes to the Father but through me." (Vers. 5-6.) The "Way" here referred to is the way to the Father. "I do not point out the way to the Father, I am the way; I am the truth; I am the life. 'I am the truth and the teacher of truth and life.' 'I am the truth and I am the life.' 'The goal here is the Father and the way to him is through Christ, the Son.' 'If ye had recognized me, ye would have known my Father, also from hence forth ye recognize him and have seen him.' (Ver. 7.) To recognize the Son was to recognize the Father also. "They had been unconsciously coming to the Father and living in Him now they were to do so consciously." All that can ever be known or enjoyed of the Father comes through the Son and is resident in the Son.

(2) Now Philip interrupts. He has missed the point. He craves some spectacular manifestation of the Father, which would appeal to the senses, such as Moses had upon the Mount. The inner cravings of his heart called for an indubitable, direct knowledge of God. He was looking for some sensitive display of God's glory, moving with the realm of material and not for the manifestation of the divine character, which can be apprehended by

the heart and not by the sense of sight or touch. The craving was right, but the method of satisfying that craving was wrong. Jesus corrects the error, and turns Philip to the source of satisfaction. "Jesus said unto him, Am I so long a time with you, and you do not recognize me." (Ver. 9.) The language of surprise and regret, "He who has seen me has seen the Father, and how sayest thou, Show us the Father. Believe thou that I am in the Father and the Father in me?" There is an implication that the failure to see the Father in Jesus the Son argues the absence of faith in the Son, Jesus now proceeds to give the indubitable evidences of his union with the Father that the doubts of Philip might be met and the cravings of his heart satisfied. His language is designed to place beyond all doubt the fact of this union and not to explain the mode of the union. "The words which I speak unto you I speak not of myself, but the Father abiding in me doeth the works. Believe me that I am in the Father and the Father in me, or else believe me for the very works sake." (Vers. 10-11.) All this unwearied and patient effort to meet Philip's difficulties will fail unless he has that faith required in verse 1. "Faith in God faith in me." With this faith the mists of doubt as to Christ's being the manifestation of the Father will roll away. The conscious presence of the heavenly Father with his weak and trouble tossed children will lift every burden from their backs and roll back every cloud of darkness that overshadows, now and forever. With such a gracious revelation of an all loving Father, there is a panacea for all the troubles, sorrows, reverses, and disappointments of life.

4. His going away enlarges their faith and makes them stronger, enlarging their activities and renders them more effective in carrying forward the work to pass from his hands to theirs. (Vers. 12-14.) "Verily, verily I say unto you, he that believeth on me the works that I do, shall he do also and greater works than these shall he do." (Ver. 12.) To believe in Christ in his glorified form is to become sharers in his and his mighty power. The passing of Christ from the stage of historic manifestation clothed with universal authority and filled him with the fullness of divine power, which is bestowed upon his disciples who confidently trusts him and goes forth to live his life and do his work.

What he began both to do and to teach in his historic form will be carried forward through his disciples filled with his mystic power to a far greater degree of success than that attendant upon his earthly ministry. "The preaching of the apostles, having for its subject a dying and risen Christ, seated at God's right hand, was more effectual than Christ's personal ministry in the conversion of individual souls, the spiritual miracles of regeneration, the whole work of preparing for communion with God, hereafter, saving them from sin and sanctifying them." His departure was not a withdrawal of his departure from

the earth, but an enlargement placing it at the disposal of those who trust him and seek his presence and power in doing his work. This can be had for the asking: "And whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name that will I do." (Vers. 13-14.) To "ask in his name" is to sink our personal claims out of sight; to come in his name is to have him speak through us. Christ lends his name to his disciples, carrying with it all his influence, all his merit, all his standing with the Father as mediator, and intercessor. His name, and influence is omnipotent. As he is, so are we before God as suppliants at a throne of grace. That prayer stamped with the image and superscription of the living enthroned Christ to the unlimited in its range and power.

5. He comforts them with the promise of the Holy Spirit another advocate, a helper, one called to their side to conduct their case. "If ye love me, keep my commandments. And I will pray the Father and he shall give you another Comforter, that he may be with you forever: whom the world cannot receive, for it beholdeth him not, neither knoweth him; ye know him for he abideth with you and shall be in you." (Vers. 15-17.)

(1) The connection of verse 15 is somewhat obscure but it seems to the writer to go with what follows, rather than with what precedes. In that case it is an introduction to the promise and one of the conditions to a personal realization of that promise. A promise which can be fulfilled only to love and obedience. Faith works by love and the evidence of faith is the spirit of obedience. What special commandments are referred to, we are not told. They embrace all that our obedient service requires of his disciples.

(2) The other advocate is characterized in such a way as to make the other self of Christ himself through whom the presence and power of Christ in the visible form is carried on. The word comforter is the Greek word for the defense. The Counsel who conducts our case, suggesting true reasonings to their minds, and right directions for their lives, convicts their adversary the world of sin, righteousness and judgment.

(3) He is given at the request of the Son, by the Father as an ever present helper. He is to be with them and in them as a spiritual presence, invisible, but real, illuminating their minds, purifying their motives, and prompting the formation of purposes according to the will of the Father. The Spirit of truth, reveals the truth and makes it real, and potent in the heart life of the disciples; imparting strength to carry forward the work committed to their hands.

(4) This spiritual advocate the world could not know. Where there is no spiritual apprehension there can be no spiritual recognition. The source of the world's movement is from without. What it sees, hears, smells, tastes and touches inspires its desires and moves to action, its



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tives, the ideals, the purposes and  
strength which he inspires, are all  
unknown to the world. The believer  
knows, because the spirit dwelling  
within him, imparts a spiritual ap-  
petency to grasp spiritual realities.

### FINALLY BRETHREN

At the request of Brother Thornton  
there are reprinted below his  
questions and the editor's answers,  
on the question about which they  
have had a brotherly discussion.  
The request was made because the  
two articles did not originally ap-  
pear in the same issue of the  
Record:

#### Brother Thornton's Questions

Let us come, as Dr. Carroll used  
to say, "to the milk in the cocoanut."  
I said in my article in the issue of  
December 4, "It strikes me your po-  
sition is not tenable for two reasons:

1. Because there is no Scriptural  
warrant for segregating a church  
from a 'Mixed public assembly'  
where women must not speak to a  
woman's or young people's meeting  
where they may speak.

2. Because to make a literal ap-  
plication of the passages you rely  
on for your position will carry you  
further than even you would be will-  
ing to go."

Let's come down "to brass tacks"  
and you answer the two propositions  
with the same painstaking care and  
elegant manner of your other two  
articles. What say you?

1. What Scriptures do you rely  
on for making this segregation?  
Suppose you mark this as I do: 1,  
and give the Scripture now.

2. Suppose a young preacher  
should come to you and ask you as  
to these Scriptures would you ad-  
vise him to apply them literally?

(1) "Let your women keep silence  
in the churches; for it is not per-  
mitted unto them to speak." Would  
you advise him to have the women  
to enter the church in silence and  
keep it and not to say anything?  
That is literally what this says.  
This Greek verb is not used in the  
Revised Version, I am informed, but  
to express some idea of communi-  
cation as speak, talk, tell, utter.

(2) "And if they would learn any  
thing let them ask their own hus-  
bands at home." Would you advise  
him to teach the women not to ask  
any questions nor discuss any mea-  
sure in the church but to go home  
and ask their husbands there for  
such information as they want on  
any part of the teachings or activi-  
ties of the church? That is liter-  
ally what it says.

(3) "For it is shameful for a  
woman to speak in the church."  
Would you advise him that if a  
woman did break over some time  
and talk she would be guilty of  
shameful conduct? That is literally  
what it says.

(4) "I desire therefore that the  
men pray in every place." Would  
you advise him that men do the  
praying in every place, even in  
"women's and young people's meet-  
ings?" That is literally what it  
says.

(5) "I suffer not a woman to  
teach." Would you advise him that  
women should not teach at all? That  
is literally what it says. We have  
been saying that our Sunday Schools  
were the churches teaching the  
Word.

(6) "Let a woman learn in all  
quietness with all subjection." Would  
you advise him to have the  
women remain quiet while they are  
being taught? That is literally  
what it says.

(The above quotations are the  
Revised Version from 1 Cor. 14:34,  
35 and 1 Tim. 2:8, 11, 12.)

I could not think of you with your  
splendid ability, your unquestioned  
piety, your good experience telling  
that young preacher that these  
women are to be so completely ef-  
faced as to enter a church in silence  
and not to utter a word nor to teach  
in Sunday School. Nor would you  
say to him that men are to do all  
the praying. Would you?

I will appreciate it if you will  
answer these questions. As a law-  
yer would say, "Answer yes or no."  
If you will answer them I will write  
some more if I feel like it. The  
fact is I believe I would like to  
write a few articles on the woman  
question any way.

M. K. Thornton.

#### The Editor's Answers

For our part we see no objection  
to women having separate meetings  
and very much in favor of it. It  
is merely a matter of good sense  
and doesn't need any scriptural  
command to justify it. There is

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nothing said in the Bible about Sun-  
day Schools, but we are generally  
agreed that they are very helpful  
in the work. There is nothing said  
in the Bible about B. Y. P. U.'s but  
they have proven their worth and  
are a necessity in the development  
and training of our young people.  
And there is no command to have a  
woman's missionary society, but  
there is nothing prohibiting it, and  
no principle of the New Testament  
violated or infringed by having one.  
And of course, there is no prohibi-  
tion against a woman's speaking at  
one. They are forbidden in very  
plain language to speak in  
churches, and the reason is clearly  
stated, that she is to be in subjec-  
tion, "As also saith the Law." And  
you will find the reason for it in  
Genesis 3:16. Some people may con-  
sider Genesis out of date. This  
writer has not progressed so far.  
If Brother Thornton wishes these  
paragraphs numbered, that is No. 1.

Then paragraph No. 2. He asks  
the editor several questions about  
what he would do. (1) A to the  
prohibition "let your women keep  
silence in the churches." If Paul  
had been talking about whistling we  
should say they must not whistle in  
church. But he was not talking

(Continued on page 14)

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Gargle with warm salt water  
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ADVANCE in FOREIGN MISSION  
GIVING and PLANNING?

1. The whole world presents an ex-  
traordinary MISSIONARY OP-  
PORTUNITY.
2. GOD is giving MARVELOUS  
SUCCESS to such FOREIGN  
MISSION WORK as we are at-  
tempting.
3. More YOUNG PEOPLE than ever  
before say that God has called  
them to FOREIGN MISSION  
SERVICE.

What do these things mean? Is this  
the time for Southern Baptists to  
give LESS to FOREIGN MIS-  
SIONS or to give MORE?

Who will take the responsibility for  
not entering or abandoning fields  
where God has made marvelous  
opportunities for the gospel? Of  
retiring when God's blessing on  
the work is so bountiful? Of de-  
nying young people the privilege  
of a service to which God has  
called them and for which they  
have spent years to fit them-  
selves?

No audible voice from HEAVEN  
could more plainly speak to  
Southern Baptists than these  
facts speak. WHO WILL TAKE  
RESPONSIBILITY FOR CON-  
TINUING RETRENCHMENT?

UNLESS the Foreign Mission  
Board's receipts are INCREASED  
PROMPTLY, EVEN MORE  
DRASTIC retrenchments are in-  
evitable.

FREE LITERATURE will be sent  
to those who will read or distrib-  
ute it

J. F. LOVE,  
Corresponding Secretary  
Foreign Mission Board, S. B. C.  
Richmond, Va.

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A. H. Longino  
M. E. Moffit  
O. B. Taylor  
S. E. Travis  
H. L. Martin  
F. D. Hewitt

### COLLEGE COLUMN

#### Clarke College

Mere words serve but inadequately to express our heartfelt thanks and appreciation to all who took part in making it possible for our companions and children as well as we ourselves to enjoy the Christmas spirit of giving during the Christmas holidays, that would not have been ours to have enjoyed as we did, had it not been for the many good and valuable gifts sent to us by the good friends of old C. M. C. as well as friends of the Ministerial students and their families.

Therefore be it resolved:

First, That we, the happy recipients of these timely gifts, extend to the givers our heartfelt thanks and highest appreciations for the Christ-like spirit in which they remembered us.

Second, That we remember each of them in our prayers and best wishes; that the New Year may bring to them peace, joy and happiness as well as prosperity.

Third, That we make stronger efforts and greater sacrifices be given more to prayer this year than ever, asking the Heavenly Father to help us in securing the very best training available for the great task of preaching His gospel, praying for the divine guidance of the Holy Spirit in all, that we may be called upon to do in the Master's work, that we may show ourselves approved of God. A workman that needeth not to be ashamed, rightly dividing the word of truth.

Fourth, Be it further resolved that a copy of these resolutions be sent to the Baptist Record for publication and that a copy be sent to each of the following: G. C. Dorris, Chunky, Miss.; J. W. Storer, Greenwood, Miss.; Judge Jeff Kent, Forest, Miss.; Mrs. W. W. Price, Crystal Springs, Miss.; Mrs. H. F. Broach, Meridian, Miss.

Respectfully,

J. E. McCraw,  
W. L. Grafton,  
Committee.

#### Blue Mountain College

Due to the large number of girls belonging to the B. Y. P. U. of Blue Mountain College, we have divided into three unions: Leavell Union, with Marion Leavell, President; Fidelis Union, with Mary Stratton, President, and The Willing Worker Union, with Pearl Miller, President.

The last Sunday before the Christmas holidays we had a very unique program in the Fidelis Union with Miss Mary Stratton leader. A survey of the lesson outlined in the quarterly was given first and next a very original feature which consisted of the hanging of rich gifts

on an imaginary Christmas tree. The gifts that were hung were: Smiles, Happiness, Kind words, Kind thoughts, and Deeds of Love.

Every member present not only thought the program interesting but received great benefits from it.

—Reporter Fidelis B. Y. P. U.

#### M. S. C. W. News Notes

The first edition of the "College Page" in the Bulletin of the First Baptist Church was a success. The girls like it, and it gives an added opportunity to boost our work.

New members are joining the Sunday School classes every Sunday. Soon we hope to have them all enlisted. A person is not a good church member unless he is a good Sunday School member.

This week has been our Baptist Student Drive week. New subscriptions to this magazine are being secured. It has proved popular among the students and useful in planning almost any program we undertake.

The Y. W. A. has begun the study of a mission book. Several members had discussion parts on the program on Wednesday. Our Y. W. A. is not large in numbers, but is one of the best organizations we have. Members of this organization led the Friday's program at the church during the special week of prayer of the W. M. U.

For the noon-day prayer meetings we have adopted a regular prayer calendar. Each day some special object or person will be remembered. During the past week, the following objects were on the list: Our B. S. U. Organization; the local Baptist churches; the State Board; our Baptist-Student Drive and our folks at home. Miss Garner Walker is now in charge of the music each day. On Sunday the devotional was conducted by Miss Webb.

One of our Foster Mothers, Mrs. Gentch, was extremely kind to her adopted daughters last Sunday. She had all of them (eight) in her home for dinner.

A series of four posters were prepared and used in connection with our drive for new subscribers to the Baptist Student. Also one minute speeches were made each day at the noon-day meeting. Willie Mae Easley has been chairman of this campaign, since she is the student correspondent.

A Bible Reading Circle has been formed. There is no organization to this; it is simply composed of all those who have agreed to read the

Bible straight through in one year. By reading three chapters a day and seven on Sunday this may be accomplished. There are seventeen who have agreed to do this, and we are sure many more will also promise.

"Training in the Baptist Spirit" is now being offered. This will probably be the only study course offered before examinations. Immediately following the week of tests "The People Called Baptists" will be given. This, we hope, will be the largest class we have yet had.

Some of our Baptist girls did not return after the holidays. Some are ill and will return later. We miss them all.

"We've started again, the crowd is here,  
The girls and teachers, dear;  
The first weeks have passed away  
with the rush  
That was 'going' when you were here.  
But it's the girls that we've loved  
and lost—  
We're sending this message to you—  
We're loving you now as we did in  
the past.  
'Girl, That Didn't Come Back'—We  
miss you!"

#### MARKS, MISS.

I shall appreciate space given me to say a word about a chart lecture which Brother R. M. Boone has on the origin and perpetuity of the New Testament Church. It is historical, inspirational, and fundamental. I feel that nothing more helpful could come to our churches in this day of strenuous effort to pull our churches away from and to compromise the great principles upon which our churches have so safely and nobly wrought through the years of our past history.

Brother Boone gave this lecture here, and he does it in a way not to offend those of other faiths, and at the same time makes clear our position, regarding the New Testament teachings of the church.

May I say that it is my personal conviction that every church in the state would do well to have this chart presented, for the benefit of the younger membership, and in many cases the older ones as well.

Wishing for the Record a year of much prosperity and usefulness, I am yours with check for another year of good reading.

—C. T. Johnson.

#### MOSS POINT

The Moss Point Church had Santa Claus drive the pastor's old car out and replace it with a new one. The brethren gave the pastor a new overcoat and the ladies gave him a nice large leather hand bag. It is

all suggestive of traveling, but this pastor will be slow to leave such good treatment.

I was happy to get the new Ford but parted with the old one with a feeling akin to sadness. I had driven the old "fivver" about my pastoral duties for the past seven years. There are pleasant memories associated with the thought of it. Some otherwise. While pastor at Thomasville, Ala., I attempted to carry Dr. Frank Willis Barnett, then editor of the Alabama Baptist, and Dr. W. F. Yarborough, then State Secretary, to an association meeting eleven miles out in the lime clay hills. It was raining and had been for several days. We made the trip fairly well till we reached a hill famous in those regions for its mud. The engine ground its way half up the hill and choked down. The editor and state secretary rolled out to assist the car on the next start. After a few steps their shoes had picked up more than double their size in a mixture of lime clay and pine straw. They were soon aware that they were not on the streets of Birmingham and Montgomery, their respective cities. After cleaning and drying their shoes, these Doctors each wore away a pair of this pastor's socks and carried home with them a couple of undelivered speeches.

The old car was not to be blamed. It failed by few times during its long use.

Yours fraternally,

—J. F. Brock.

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ROBERT H. COLEMAN, DALLAS, TEXAS



## East Mississippi Department

By R. L. Breland

### Circulating

I have just returned from a swing around the circle spending some time in Philadelphia and community, Newton, Lake, Hazel and Jackson, and on my rounds I saw and heard some things of interest.

At Philadelphia Pastor H. W. Shirley and his good flock were all interested in their new \$40,000.00 brick church house. The lot is secured and more than half the money subscribed. The building will be erected two blocks east of the present one.

Mt. Sinai, Hope and Coldwater are ready for the New Year. They are working on their budgets for 1925 and are hopeful of a worthy aim and pledge the Baptist Record is to go into their budgets. Coldwater Mission hopes to become a full fledged church during the year.

Newton is without a pastor. Elder W. H. Thompson has accepted an urgent call to the church at West Laurel. His people at Newton give him up reluctantly. Both pastor and pastorees were highly praised.

Clarke Memorial College is doing fine this session. President H. T. McLaurin is making things hum. The new administration building is "a thing of beauty and a joy forever." If some man who has the money would spend some of his means to put some good seats in this new building, he would be doing a splendid service. Who will do it?

I found eight ministerial cottages on the campus. Seven of these had been erected by as many associations and one was built by Lee Brothers of Tupelo. All these are occupied by a married preacher and his family. Brother J. E. McCraw and family occupy one which has this sign on it, "Neshoba County, Painted by W. M. U." It is well built, fully complete and nicely painted. I was glad that I had some part in the erection. The next cottage is to be built by the B. Y. P. U.'s of the state. Here we go.

Pastor J. L. Hughes is at it good and strong over at Lake. The church has been remodeled and rearranged and a pastor's home purchased since he came there one year ago. Brother Hughes also preaches at Ludlow, in Scott, and Concord in Jasper. At the latter a new cement block building is being erected. He is loud in his praise of Brethren Sam Gandy and Sam Russell, the two members who are making the work possible at Concord.

Out at Hbel, three miles north of Lake, where ye scribe was at one time pastor eight years, Pastor W. A. Mott and his good people are moving on. A new house of worship is contemplated in the near future. I still love those dear people.

In Jackson things were on the move. Secretary Gunter was having a meeting of the Executive Committee of the State Board, and Billy Sunday's meeting was in full swing.

I heard him twice and both sermons were splendid. He is sound on the divinity of Christ and the plan of salvation. He assigned the modernist his proper place, the child of his father, the devil.

I do not favor union meetings in general, for I think they are unscriptural and not for the best interest of the Kingdom work; however, such preaching as Billy Sunday does, if he preaches all the time like he did when I heard him, will no doubt do good and souls will be saved. May it be so.

### Notes and Comments

Was glad indeed to find Sister J. D. Floyd, who is in a hospital at Jackson, much improved.

**MARRIED**—Mr. Ethel Johnson of Coldwater and Miss Carle Wilson of Neshoba, two popular young people of Neshoba County, were married during the Christmas holidays.

Rev. G. O. Parker of Union begins his pastoral work at Neshoba this month. Union employs him for three Sundays.

Elder C. N. Callahan is now located at Philadelphia and is open for work anywhere the Lord has need of him in reach of that place.

We learned with deep regret of the very serious illness of Sister J. M. Smith of Neshoba. She is one of God's choice spirits.

It was reported that Pastor Clarke had resigned at Hickory, and that Brother Vaughn of McAdams had been invited to look over a field composed of Hickory, Oakland, and Center Ridge. This is a splendid field of work and Brother Vaughn is a worthy man for the place.

Center Ridge, Newton County, has recently built one of the best consolidated school buildings in the state, and now it is soon to build a teachers' home, a new church building and a pastor's home and settle a pastor in their midst. There are some men and women over there who are able to do and willing to do, so I look for it all to be done.

The death of Sister W. A. Parks of Beulah Church, Newton County, brings sadness to many. May the Lord bless the bereaved.

### Died

At Holly Springs, Miss., December 4, 1924, Zach J. Hill, who for many years had been one of the most faithful members of the Holly Springs Baptist Church. He was born in 1848, was converted at the age of 30. He leaves a widow, three daughters, five sons. He took great interest in the building of the new church at Holly Springs and said upon its completion that he was ready to go, since the church was completed and his children all prepared for life. Funeral services were held January 5th by Pastor Sandusky and the writer.

"He rests from his labors and his works do follow him."

His friend,

—W. T. Lowrey.

One person in nine meets with some form of accidental injury each year.

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A partner who works night and day, every day in the year; who will always advance you money; who is always working for you and gives you all he makes; who is absolutely safe?

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G. G. Stokes, Mohawk, Florida.

### Frost Proof Cabbage Plants

Early Jersey, Charleston Wakefield, Flat Dutch, Succession, Copenhagen Market. Post-paid, 300-75c; 500-\$1.00; 1,000-\$1.50. F. o. b. Summerville, 1,000-\$1.00; 5,000-\$4.50; 10,000 up at 80c. Big Boston, Iceberg Lettuce, Bermuda Onion, same price. Satisfaction guaranteed.

D. F. JAMISON,  
Summerville, Suth Carolina.

**THIS GIRL IS A WONDER.**—Do you want more money than you ever possessed? If so, learn to make nut and fruit bonbons—the business will net you \$90 to \$300 per month. You can work from your own home; all who sample your bonbons become regular customers. Mary Elizabeth started her candy kitchen with \$5.00 and has made a fortune. Can not you do likewise? I will tell you all about the business. Now is the psychological time to make big money. Write today. Isabelle Inez, 150 Morewood Bldg., E. E., Pittsburgh, Pa.

**HEAVY FRUITER.**—3 bales an acre, earliest cotton, 40 bolls weigh pound, 45 per cent lint, wonderful cotton. Write for special prices. Vandiver Seed Company, Lavonia, Georgia.

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## FINALLY BRETREN

(Continued from page 11)

about whistling, as everybody knows. If he had said the women must not sing in church, we should say they must not sing in church. But everybody knows that he was not talking about singing. If he had said they should never engage in conversation in a church building, we should teach it and apply it just as he said, but everybody knows he was not talking about conversation. There is no difficulty in understanding what he was talking about if we read what he says. The men and the women were having an epidemic of breaking out at the mouth. He rebukes the men and tells them they were to talk one at a time, and not talk too long; that two or three speeches were enough in a meeting and quit at the first good place to quit; the spirit of the prophet was subject to the prophet; they did not have to talk indefinitely. And then he says the women were not to speak, that is not to make speeches at all. We should advise all the preachers to observe Paul's instructions.

(2) We should advise the young preacher, or the old one as for that matter to do exactly what Paul says: Let the women ask their own husbands at home, talk it over with them in private. It's a mighty good place. If they haven't any that is not my lookout. But it would be easy to go in company with some other woman to her husband.

(3) I should certainly agree with Paul that it is shameful for a woman to speak in the church, and anybody who differs with him accepts a fearful responsibility.

(4) As to the men's praying in every place; it is as everybody knows a direction to men to be willing to pray anywhere they are called on to pray. Nobody supposes that they are expected to pray on the street corners, for Jesus forbade it. It is simply a requirement that men must not refuse to pray. If they are called on to do so in any sort of meeting it is perfectly proper, but there is no need for sending for them to pray in a woman's meeting.

(5) The Bible does not say that a woman should not teach, but it does say that she should not teach men. As to whether this is to be applied to religious matters only, that may be a question, but it most assuredly applies to religion. Paul says, "I permit not a woman to teach nor to have dominion over a man."

(6) All school teachers are of the opinion that it is a good thing for people to remain quiet while being taught. The remaining quiet is simply allowing somebody else to do the teaching, and not assuming a function that belongs to somebody else.

We have tried to answer simply and in a straightforward way. Indeed it may seem to some that a discussion is in danger of descending from simplicity to childishness. But we have only written because questioned.

## COMMENDATION

I want to say a word to the Mississippi churches that are in need of a pastor, with reference to Rev. H. T. Vaughan of McAdams, Miss. I have observed his work very closely for the past two years, being a member of his congregation, while teaching in the agricultural high school at McAdams.

Rev. Vaughan is a native of Alabama and he graduated at Howard College, before going to the Seminary at Louisville, Ky., where he prepared himself for the ministry.

After having served as pastor of the church at McAdams for five years, Brother Vaughan has seen fit to resign his work there. During this time the church has made wonderful progress both spiritually and materially under his leadership. There has been built a splendid new church house and a beautiful pastor's home. The Sunday School, the B. Y. P. U.'s and the Woman's Missionary Union are doing fine work. His interest in the school has always been intense, and he is largely responsible for the Christian atmosphere in the school. After the preaching hour last Sunday night, Superintendent Pollard expressed his appreciation of Brother Vaughan as a man, his work and his family, saying that he regretted exceedingly to give them up. Many others made similar talks.

Rev. Vaughan is an excellent pastor, a good preacher of the gospel, and a tireless worker. I hope Mississippi will continue to have the services of this man of God.

Fraternally,

—C. L. Hester.

### BLUE MOUNTAIN COLLEGE GIRLS GET AHEAD OF MRS. BERRY FOR FIRST TIME IN FIFTY-TWO YEARS

On Thursday of last week the Blue Mountain College girls, while holding their usual literary society meetings, eagerly accepted the suggestion that the students join the faculty in presenting a Christmas remembrance to Dr. Lowrey and Mrs. Berry, our president and lady principal.

The baffling problem was to keep it secret from Mrs. Berry, but the girls took hold with enthusiasm, agreed to say nothing else about it, appointed a committee to collect the funds, and asked the girls to be in their rooms at a certain hour. At the appointed time the committee walked to the doors, held out their hands and received the contributions without a word of explanation or comment. Within forty-eight hours the treasurer held in cash what seemed to us a handsome sum, and later others came eagerly requesting that their contributions be included then as their checks from home had not come when the committee saw them.

When Wednesday morning, the time for the last chapel service before Christmas came, we entered the hall and saw in the middle of the stage a beautiful little Christmas tree with its candles burning and the trimmings glittering. But an

even more beautiful light glowed in the hearts and faces of the girls and teachers.

After the hymn was sung, Dr. E. B. Hatcher, who had been asked to preside, came to the platform and informed Dr. Lowrey that he felt something in the air, that there might be an explosion about to take place. He called for representatives from the faculty to come up, and keep him company. Then he asked Mrs. Berry to come up also, and went down and escorted her up to a seat of honor. He led Mrs. Berry to one side of the tree and Dr. Lowrey to the other.

Meanwhile two girls had brought in the gifts, which were an upholstered mahogany reading chair for Dr. Lowrey and a leather week-end bag, fitted with the amber appointments for Mrs. Berry.

Dr. Hatcher presented them in a beautifully appropriate speech, explaining humorously that the chair was a suggestion that Dr. Lowrey retire and take a seat, or the traveling case that Mrs. Berry leave us.

Miss Mabel Hutchins, who has been at the head of the department of mathematics here for forty years, made such a speech as only one who has had that long and close association could make. She spoke in a reminiscent and a forward-looking manner. She made us wonder again how much weaker the Baptist situation in Mississippi might be today if Blue Mountain College had not been training Baptist mothers, teachers, and missionaries for fifty years.

Miss Nancy Farley spoke for the new teachers among us, and if we had not known that this is her first year here, we would have thought the tender feeling and appreciation she manifested a product of many years.

"The Spirit of Blue Mountain College", an allegory by Dr. Chas. L. Nickolay, was read by Miss Elizabeth Purser. In this Dr. Nickolay reminds us again that the names of the founders of this college are "service and love". Indeed Dr. Lowrey and Mrs. Berry are each a combination of these both.

Miss Elma Lois Ray spoke as one of those who graduated from Blue Mountain College and are now connected with it as teachers.

Mr. C. C. White, business manager of Blue Mountain College, spoke as a direct representative of the Baptist denomination at large.

After this the girls were given a few minutes and a beautiful scene followed. Several times there were two or three on their feet at once desiring to speak. Time was allowed for about twelve two-minute talks, some from freshmen and others from girls who have spent several years here. How alike and yet how different those speeches were—alike in that each was a message of love and appreciation for Dr. Lowrey and Mrs. Berry, unlike in that each was an original expression from the heart of the girl offering it. Of course we are not impartial, but we wonder if there are many places where such a meeting, as this was, could be held.

Although Mrs. Berry had broken up many plans similar to this, yet when we did succeed no one could

have been happier over a surprise party than she. Dr. Lowrey and she expressed genuine appreciation of the gifts and especially the spirit of love manifested.

Mrs. Berry learned something new—that three hundred people, even mostly girls, can keep a secret.

In the history of an institution like Blue Mountain College, there are many great occasions, but if love is used as the measuring rod I doubt if any has surpassed this one. In fact we would call it perfect if Mrs. W. T. Lowrey, who had been called away a few days earlier, had been here.

—Elma Lois Ray,  
Blue Mountain, Miss.

### THE SPIRIT OF RETALIATION By W. J. Epting

It is human to seek to retaliate with one who has misrepresented us, misquoted us, maligned us, and wronged us. It is natural for us to resent criticism, and deny the imperfections of our plans and fight back if our wisdom is questioned. The spirit of retaliation is foreign to the spirit of Christianity. A man is not necessarily loyal to our work because he is silent and expresses no opinion contrary to the proposed plan; neither are we to regard him as disloyal simply because he has the courage to discuss great issues and express convictions which were not handed down ready made by another. Silence is not co-operation refusal to face frankly religious conflicts or to surrender privileges and rights is not co-operation. Yielding to the voice of flattery and compliments is not co-operation. Churches must co-operate, there must be a spirit of comradeship. We are under eternal obligation to confute fallacy, challenge injustice, denounce wrong, condemn superstition, and I am to remember that I am to strive for the unity of the faith, and not uniformity of individuality.

Brotherhood consists of mutual sympathy and adherence to commonly accepted principles. Co-operation is not the suppression of discussion, it is the free, frank facing of facts, issues, conflicts and disagreements without prejudice and this must be done without passion or epithets.

Only a coward will refuse full and open discussion of issues.

Nearly every pastor at some time has had a brother pastor in his town to take undue advantage of him, maybe sought to put him in a false light before the people, if he sought to retaliate there were soon two vacant pulpits in the town, if he was too big to quibble and too religious to stoop to the other's level he won and the other lost.

A pastor seeks to put over a program in his church and some brother expresses a view out of harmony with his plan, and instead of free, frank, open discussion of the whole matter, the brother is branded as disloyal and a trouble maker in the church, the whole program is defeated and the church crippled.

It is possible for ambitious leaders to prolong differences in a church or in a denomination, some following one man and some following the other



man. Paul condemns such a course, and such leaders deserve the lasting rebuke of the churches. Materialism is one of the great dangers of our churches today, the denomination grows rich, self-satisfied, often cold and lacks spirituality. Shall churches and ministers be classified by the dollar mark or by spiritual fervour and uncompromising loyalty to the revealed will of God, no church can be loyal to God and be little and miserly. Shall brethren rush into print to air personal differences? We must always remember there is a difference between discussing personal matters and great issues. Also a man may be judged by the spirit he displays over a defeated foe.

May God save us from the spirit of retaliation and give us faith, courage and conviction to face frankly religious conflicts, challenge principles, and freely and frankly face facts, issues, conflicts and disagreements without prejudice and in the spirit of our Master.

#### MARRIED

Cockerhan—Derrick

On Sunday, December 28th, at 2 o'clock P. M., at the residence of the bride's sister, Mrs. C. B. Patterson, Leland, Miss., Mr. Frank M. Cockerhan, and Miss Virginia Hall Derrick of Jonesboro, Ark., were united in marriage, the bride's father, Rev. T. J. Derrick, of Jonesboro, Ark., performing the ceremony.

## Department of Evangelism

Conducted by  
Rev. R. S. Gavin, D.D.,  
Quitman, Miss.

#### A Request Repeated

I hope every pastor in the state who can give some time to evangelism during the year will send me his name at the earliest moment possible. As announced last week, I want to have the first issue of the bulletin in print before the closing days of February. It is true, of course, that the requests of congregations for the bulletin will not be forthcoming to any great extent until later in the season. But the bulletin should be off the press in February—thus enabling any church that might ask for it to be supplied immediately. Then, too, I am exceedingly anxious that the list of ministers and singers include as great variety as possible as to experience, training, and character and scope of the work done heretofore. To this end I am hereby appealing to all our city, town, village, and country pastors and singers to enroll in the bulletin. I am receiving letters from both pastors and singers, commending the plan and giving their names, etc. But the point is this: The more names the bulletin carries the more far-reaching its possibilities for real service in the work of evangelism.

My fellow-laborer, let me have your name and the approximate time you can give to the work during the year.

#### Alabama Will Co-operate

I have given to Alabama most of my pastoral life. During the years I was in the evangelistic work exclusively I labored almost wholly in Alabama, Tennessee, and Georgia. There are not a half dozen railways in Alabama over which I have not travelled. I wrote to Dr. L. L. Gwaltney, editor of the Alabama Baptist, and outlined to him my plan for the operation of an evangelistic bulletin. He writes that the plan appeals to him—and that he shall be glad to publish brief articles as to its progress, etc. Which means that in all probability the bulletin will carry many Alabama men's names and addresses—both pastors and singers. And later, many congregations in fine old Alabama will be asking for the bulletin in order to secure preachers or singers—or both—for revival meetings. That's as I should like for it to be—and I am going to work to that end. What a delightfully useful thing it would be for Alabama and Mississippi to exchange and reciprocate in the matter of men and congregations in their revival activities!

There are many noble pastors and singers in both states who would be delighted to exchange territories for a meeting or two—and as many congregations, perhaps, that would enjoy a series of sermons, or good leadership in song, by a citizen of her sister state.

At any rate, I hope to be able to make some definite announcement soon with reference to this phase of our evangelistic plan.

#### "A Plea for Pastoral Evangelism"

The above is my subject for the next consignment. Dr. Lipsey is so graciously kind and generous in granting space for this department that I want to show him how much I appreciate what he is doing by using space sparingly! Perhaps the article may not appear next week. As an editor I realize how difficult it is to supply space for every article that is worthy publication. If, however, the department does not appear next week, remember I am going right ahead perfecting the plans for the bulletin. The suggested article will appear just as soon as I feel that fairness to many of the other brethren who have articles to publish will justify it.

#### SAFETY SUGGESTIONS

Accidents occur one hundred and thirteen times as often as fires.

One death in every eleven results from accident.

Three thousand persons are constantly ill in the United States.

One person in every six suffers a spell of sickness during each year.

Fifty-seven automobile accidents occur every hour; one thousand three hundred every day; five hundred thousand every year.

Automobiles kill one thousand four hundred persons, each year, which is at the rate of thirty-eight every day.—Dr. F. J. Underwood, State Health Officer.

# Southern Baptist Relief Day

January 18, 1925

To give Southern Baptists an opportunity to contribute to the relief work of the Foreign Mission Board in behalf of the starving and naked in Russia and other European countries, and to help the Near East Relief organization in the care of 100,000 orphans in the Near East.

#### OBJECT

The Foreign Mission Board has reached an agreement with the Near East Relief organization, to the effect that one joint appeal for relief would be made to Southern Baptist Sunday Schools and churches. The money raised that day is to be sent to the Foreign Mission Board and distributed by it to the Near East Relief, and to the Board's own relief work, upon a percentage satisfactory to both.

#### AGREEMENT

The joint Relief Committee of the Foreign Mission Board and the Sunday School Board after conferring with the Near East Relief has prepared programs and helpful material to be used in the Southern Baptist Sunday Schools and churches on Relief Day, January 18, 1925. This material will be sent the Sunday school superintendents and pastors. Look out for it.

#### PROGRAM

That we are asking for only one offering for relief. This one appeal will enable us to share our abundance with the suffering without disturbing our regular program.

#### REMEMBER

That the naked and starving multitudes in Russia, and the 100,000 orphans in the Near East will be appealing to you on January 18, 1925. The cry for help is distressingly urgent.

I. J. VAN NESS, Corresponding Secretary,  
Sunday School Board;

T. B. RAY, Associate Secretary,  
Foreign Mission Board,  
Committee.



# Find Glory in Going On

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**W**ITH all of its marvelous advances in enlistment, contributions and evangelism, the 75 Million Campaign has now passed into history, and Southern Baptists are confronted both with the challenge and the necessity of going on to larger things for the Master.

We are now in a period of transition from the old program to the new. Only 37½% of our people had any definite share in the 75 Million Campaign. To help to develop these in the grace of giving and service, as well as to enlist the remaining 62½% of the Baptists of the South in giving regularly to every cause, together with raising a large and adequate sum of money to maintain our activities for this year, are the main objectives of the 1925 Baptist Program. It embraces in its support our seven great causes: State, Home and Foreign Missions, Christian Education, Ministerial Relief, Hospitals and Orphanages.

## EVERY MEMBER SHOULD HELP

**F**UNDAMENTAL to the success of the Program is the Every Member Canvass for a definite subscription at the hands of every member. The completion of this task on the part of every church, together with the adoption of a systematic plan of giving, is the immediate and urgent task. Those churches which have completed their canvass report increases ranging from 100% to 400% in the number of subscribers to the missionary and benevolent side of their budget. Similar success on the part of all of our churches would guarantee the

maintenance of our missionary and benevolent work for the year and greatly extend our whole Baptist program of service throughout the South and around the wide, wide world, and thus glorify the name of our Lord and Master.

## COMPLETING THE CANVASS ESSENTIAL

**B**UT the real objectives of the 1925 Program cannot be attained until this Every Member Canvass in the churches has been completed. Therefore, in the name of the further progress of our work in caring for our great causes, and in order that our organized work may go on without interruption or embarrassment, we would urge upon our state and associational forces and our pastors and deacons and other workers in our churches, the utmost importance of the fullest cooperation all along the line to the end that a liberal financial objective for each church may be clearly fixed and underwritten by the subscription of the individual members, thus carrying out successfully the plan of cooperation agreed upon by our people and demonstrating to ourselves and to the world the possibility of a great spiritual democracy such as ours working together in the accomplishment of greatest Kingdom enterprises.

The country is prosperous. Our people are able to do large things if they so desire. They will desire to do large things when they are adequately informed. Intelligent Baptists are not a stand-still, do-nothing people. Our glory just now is not in our past achievements, but in going on. Let all of us go on and go on together.

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*Headquarters Committee*

# 1925 Program of Southern Baptists